

Vol. 4, No. 3



The Catholic Counselor

*An Organ of Communication for
Catholics in Guidance*

SPRING

1960

TABLE OF CONTENTS

ARTICLES:

No Short-cut to Excellence—Brother Daniel Bernian, F.S.C.	85
Christian Humanism in Catholic Guidance—Rev. Charles F. Donovan, S.J.	87
Mental Hygiene in the Classroom—Alexander A. Schneiders	96
Understanding Student Behavior—Thomas N. McCarthy	110
Youth and the Mechanistic Culture—Rev. Pacific Hug, O.F.M.	117
Psychiatric Concepts of Emotional Maturity—Alfred R. Joyce	120

FEATURES:

1960 Convention News—Brother Raymond, C.F.X.	104
Cartoon—M. Therese Klieser	108
1960 Summer Guidance Institutes—Brother Raymond, C.F.X.	109
Profiles of Catholics in Guidance—Vincent M. Murphy	116
Employment Exchange—Joseph Potter	126
Tips and Techniques—Sister Mary Estelle, S.S.N.D.	127
Catholic Counselor's Book Shelf—Daniel C. Sullivan	129
Guidance News and Notes—Brother Raymond, C.F.X.	131
Index	135

ADVERTISERS:

Catholic University	86	Executive Analysis Corp.	Inside B. Cover
Incarinate Word College	95	Harcourt Brace and Co.	Inside B. Cover
Seton Hall University	132	Seton Hill College	Inside B. Cover
Loretto Heights College	132	Bellman Publishing Co.	Inside B. Cover
University of Dayton	Inside B. Cover	World Book Co.	Back Cover

The Catholic Counselor

IONA COLLEGE, NEW ROCHELLE, NEW YORK

DEDICATED TO OUR LADY OF GOOD COUNSEL

Published in Autumn, Winter, and Spring Subscriptions: 2 yrs. - \$3; 3 yrs. - \$4; 4 yrs. - \$5.

PURPOSE: To act as an organ of communication for ALL Catholics in guidance and counseling. *THE CATHOLIC COUNSELOR* aims: 1. to increase knowledge and interest in student personnel work in Catholic institutions; 2. to serve as a forum of expression on the mutual problems of Catholics in counseling; 3. to foster the professional growth of Catholic counselors through membership in A.P.G.A.; and 4. to encourage cooperation among Catholic Guidance Councils on local, regional, and national levels.

PUBLICATION STAFF: *EDITOR*, Brother Lawrence Joseph, F.M.S., Mount St. Michael H. S., N. Y.; *ASSOCIATE EDITOR*, Brother Adelbert James, F.S.C., Manhattan College; *ASST. EDITOR*, Robert E. Doyle, Iona College, N. Y.; *BUSINESS MANAGER*, Rev. Urban Rupp, S.M., Holy Trinity H. S., Brooklyn; *ASST. BUSINESS MANAGERS*, Brother Lawrence McGervey, S.M., Chaminade H. S., Dayton; Brother Raphael, F.S.C., Bishop Loughlin H. S., Brooklyn; *ART EDITOR*, M. Therese Klieser, Emmitsburg, Md.

EDITORIAL BOARD: *Chairman*, Brother Philip Harris, O.S.F., St. Francis College, Brooklyn; William C. Cottle, University of Kansas; James J. Cribbin, New York University; Edward V. Daubner, Loyola College, Baltimore; Brother Egan, C.S.C., Notre Dame H. S., California; Brother John M. Egan, F.S.C.H., Iona College; Genevieve P. Hunter, Fordham University; John V. Joyce, Board of Education, Niagara Falls; Sister Mary Catherine, C.D.P., Our Lady of the Lake College, Texas; Sister Mary Leonore, S.S.N.D., Mission Church H. S., Massachusetts; Sister M. Sylvester, O.S.B., Donnelly College, Kansas; Sister M. Teresa Gertrude, O.S.B., Seton Hall University; Rev. William McMahon, Cardinal Hayes H. S., N. Y.; Brother Raymond, C.F.X., Xavierian H. S., Brooklyn; Rev. George Smardon, S.J., Loyola College, Baltimore; Rev. Richard Vaughan, S.J., University of San Francisco.

All advertising inquiries or checks are to be directed to the Business Manager, Rev. Urban Rupp, S.M., 140 Montrose Ave., B'klyn 6, N. Y. Tel. EV 7-1364 or EV 7-9710.

Send manuscripts to the Editor, 4300 Murdock Ave., New York 66, N. Y.

Listed in *THE CATHOLIC PERIODICAL INDEX* and in *PSYCHOLOGICAL ABSTRACTS*.
Member of the *CATHOLIC PRESS ASSOCIATION*.



Es

T

the
he
is
an
to
ho
Br
sin
rel
pla
a

cla
gu
ag
ps
leo

I
an
es
na
as

ex
vit
ex
m
er
in

be
me
no
tu
co
tic

Sp

No Short-cut to Excellence

*Excerpts from the Address of Welcome to Catholic Counselors in
APGA, La Salle College, Philadelphia, Pennsylvania*

April 10, 1960

THE rather large number in attendance at this Sixth Annual Meeting of Catholic Counselors in APGA, brings several thoughts to mind. There is not the slightest doubt that everyone here has a strong desire to help others. "Helping others," however, is more than a matter of simply wishing to do so. There is an art and a science to good counseling, and there are ethical standards to be maintained. In helping others, crude attempts, no matter how beautifully motivated, may actually do harm. No priest, Brother, or Sister ever became a good counselor by a superior's simple "fiat". In acceding to a superior's mandate to counsel, a religious is excellently obedient, but that still leaves him firmly planted at the threshold of the years of training required to become a good counselor.

Many of you derive your interest in counseling from your classroom experiences. Your roles as teacher, consultant, and guide are certainly important roles, but all should be cautioned against playing, without adequate training, the role of clinical psychologist or amateur psychiatrist as a kind of icing to the delectable cake of your services as educators.

A convention such as this issues no certificates of proficiency. I have never gone to a convention as a neophyte and returned as an expert. But because of the encouragement and intelligent interest of fellow-workers, I have often returned convinced that I ought, nay, definitely need, to accept St. Paul's "diversity of ministries" as the working plan for my school. Counselors speak many tongues—there is an impressive number of counseling functions to be exercised in favor of the students whom they serve. Each plays a vital part in the education of the students in their schools. While excessive fractionation which makes counseling efforts piece-meal must be avoided, it is well to bow to the exigencies of today's modern schools and grant an honored place to those especially trained in the various areas of counseling.

One need not ply through the Sargasso Sea of Statistics to become convinced of the rather sharp up-turn in the incidence of mental illness during recent years. This increased prevalence is, no doubt, reflected in the young under your care. How to help disturbed children should be given thought during the sessions of this convention. Of recent years the heightened interest in the functioning of the human mind is amply demonstrated by the increasing

numbers who attend conventions such as this. It is particularly interesting to see in this program a discussion of counseling as an aid to the recruiting of religious vocations.

It seems pertinent that the topics selected for this convention should focus on the ever-increasing need for professional psychological and counseling services in today's Catholic schools.

Catholic colleges and universities have a magnificent opportunity to make notable contributions in this area if the cooperation so necessary for success can be achieved. To Philadelphians I should like to suggest the possibility of pooling the wealth of professorial talent in local Catholic colleges and universities to offer courses or workshops in counseling to our teachers during the summer months. At least some exploring of the possibility seems to be in order. Without a pooling of resources, no one staff can present such a program.

Permit me to close on this note. La Salle College is very happy to host your convention. Every Catholic university, college, and school is manifest testimony of our belief that enlightened self-direction is the keystone to an ordered and successful life. With you, La Salle College looks forward to even more competent and more professional approaches to the task of educating students to an ordered and successful life. I personally hope that this convention will be for us Philadelphians a wise turning at the crossroads of liberty.

Welcome to La Salle and welcome to Philadelphia.

Brother Daniel Bernian, F.S.C.
President, La Salle College

PROGRAMS IN: CLINICAL PSYCHOLOGY
COUNSELING PSYCHOLOGY
GENERAL-EXPERIMENTAL PSYCHOLOGY

leading to the M.A. at the

CATHOLIC UNIVERSITY OF AMERICA
SUMMER SESSION 1960: June 27 - August 5
WORKSHOP ON PSYCHOLOGICAL COUNSELING
IN HIGH SCHOOL AND COLLEGE
June 10 - 21

For complete details write to: Director of the Summer Session,
The Catholic University of America, Washington 17, D.C.

Christian Humanism and Catholic Guidance

Reverend Charles F. Donovan, S.J.

WHEN Ed Daubner invited me to address this meeting, he suggested that I might dwell on the theological and philosophical underpinnings of student personnel work. I have gratefully followed his suggestion, for as a self-styled philosopher of education, I feel more at home in this area, and also I'm afraid it would be presumptuous of me to lecture you on professional aspects of student personnel work.

My message can be stated briefly: Catholic student personnel work should be related to, should flow from, should be fed by, and should in action reflect the rich content of our theological and philosophical convictions. The inspiration and norm for student personnel work, as for all other aspects of Catholic education, is Christian humanism. A detailed exposition of Christian humanism is not needed by this audience. Briefly, we can say that Christian humanism is a world outlook that combines the theological and philosophical tenets of Catholicism. Christian humanism sees the Lord Incarnate, the



God-man, Jesus Christ, as the central figure and influence in universal history and in the personal history of each person ever born, B.C. and A.D. Christian humanism recognizes personal identity with Christ through sanctifying grace and social identity with all of Christ's members in the Mystical Body as leading to fruition in final, endless beatific union with God in heaven as the supernatural goal and hoped-for supernatural triumph of the Catholic. Moreover Christian humanism posits that the eternal view does not belittle what is temporal; it rather heightens the significance of and gives added meaning to the temporal. In this view the supernatural order does not negate but presupposes and builds upon the natural order. All perfections are welcomed and revered, natural as well as supernatural—all beauty, all virtue, all truth, how-

Address by Rev. Charles F. Donovan, S.J., Dean, School of Education, Boston College, at the Sixth Annual Meeting of Catholic Counselors in A.P.G.A., April 10, 1960, La Salle College, Philadelphia, Pennsylvania.

ever homely or humble are considered as creatures and reflections of God. Christian humanism further believes that the supernatural is by God's design implicated in the natural. Its outlook is incarnational. It sees the Christian's role as first civilizing, and then Christianizing nature. It understands that the momentum of redemption set in motion by Christ's sacrifice can be mediated by man in union with Christ and that even temporal things—time, the world, man's labor—can by human action be sanctified with the spirit of Christ. To Christian humanism, therefore, the individual member of Christ is not merely the recipient of sanctity, he also becomes—in his body as well as in his soul, in his work as well as in his prayer—an instrument of sanctification.

This is the world vision that hovers like a halo over the conference desk when a youngster comes into your office to talk about hiring a band for the class dance or to seek advice about working after school. This is a rich, complex, and spacious world-view. Its very sweep can be a stumbling block. Often we are like persons sitting a few feet from a cinemascope screen, concentrating on a patch of the whole, seeing some of the action, but missing the larger meaning, the total picture.

The English Catholic thinker E. I. Watkin titled his book on Christian humanism *The Catholic Center*, thus indicating that the authentic Catholic viewpoint is a balance between opposing

exaggerations—for instance between Pelagian optimism and Calvinist pessimism. To the left and right of this center—not so far left or right as to border on heresy—are legitimately and sincerely held Catholic opinions and attitudes, which however lack what we may call the simultaneous totality of the Catholic center. It is natural, for example, for devout Catholics to have such reverential reliance on grace as to neglect their own resources. Cardinal Newman has a famous passage in which he warns Catholics that where education is concerned Protestants may surpass us precisely because of greater self-reliance. "Protestants," he says, "depending on human means mainly, are led to make the most of them: their sole resource is to use what they have . . . they are the anxious cultivators of a rugged soil. It is otherwise with us . . . we have a goodly inheritance. This is likely to cause us (I do not mean to rely too much on prayer and the Divine Blessing, for that is impossible; but) sometimes to forget that we shall please Him best and get most from Him, when according to the Fable we 'put our shoulder to the wheel', when we use what we have by nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of faith and hope."

Neglect of the Natural

I'm sure you see the immediate application of this to the guidance movement and to student personnel work in the Cath-

olic setting. One reason why even at this hour in the day hostility to guidance can be found in some Catholic circles may be that we have relied too complacently on the mechanisms of divine guidance—the sacraments and the pastoral work of the Church. But surely God did not intend that His supernatural gifts—the sacraments—should render nugatory His prior natural gift, human intelligence. If in dealing with our students in Catholic schools we are going to bring into play all the rich resources of our Catholic humanism, then the valid insights of psychology, sociology, psychiatry, the science of human relations, and other pertinent disciplines will meld with formal Catholic doctrine to give us the most balanced, the most professional, the sanest, and most complete student personnel programs in the country.

My first plea then, which expresses, I know, the sentiments of this audience, is that in our reliance on the processes of supernatural guidance we not despise, thwart, or neglect means that are natural.

My second plea goes a step further. The Catholic educator who exploits the full Christian humanist position, who sees the need and the common sense of using the best human devices in his work, is likely to make the mistake of accepting and using techniques and instruments of guidance without integrating them into his Catholic world view. The reflective non-Catholic student personnel worker most likely sits down and de-

velops a rationale for his activities. He outlines a plan, he sets a goal, so that techniques do not become ends in themselves, sacred cows, or unquestioned rituals. He does this because man's intelligent nature demands such an orderly procedure and sooner or later the best people in any field develop a philosophy of their professional work. They may start with methodologies and instruments, but they eventually see the need of a systematic justification of and plan for their operations. This has happened in guidance, in counseling, and in student personnel work. The non-Catholic has probably outdistanced us here too, and again, ironically, because of the very wealth of our conceptual and philosophical background.

Philosophical Basis Taken for Granted

We *have* a philosophy, a world view. We don't have to develop one. We don't start from the launching pad of practice to soar into the heady ether of fresh global explanations every time we turn our energies to some new undertaking. Yes, we have a conceptual framework to start with. But the trouble is we too often take it for granted. It is in the background and we leave it there. With the reassuring knowledge that it *is* in the background we avidly seize and use the latest techniques of our profession—techniques neutral or good in themselves but developed in a secular milieu. We are not disturbed about theoretical considerations as are our

secular colleagues, and so we are in danger, again ironically, of seeming unphilosophical, of seeming to be mere mechanics in our professional activities, as contrasted with our secular colleagues who work out a rationale, secular to be sure, but still a rational explanation and guide for their work. The Catholic personnel worker faces the task of integrating his professional activity and his Catholic thinking; he must infuse the warm life of his Christian humanism into his working techniques.

Student Centered

Let us look at a few themes from your guidance profession and see how authentic Christian humanism relates to them. Let us start with what I suppose many would say is the first law of student personnel work, namely, accent on the student. The essence of the so-called student personnel viewpoint is precisely a student-oriented attitude of sympathy and helpfulness. At first glance one would say no one could be more attuned to this attitude than the Catholic, whose first law is the law of charity. This is indeed true theoretically, but once more, we tend in practice not to be up to the big job of letting the whole sweep of Catholic thought and divine charity flow into our work. We put arbitrary limits on the amount of Christian humanism that will apply to what we are doing. Thus we can rationalize that what students need is direction: they should

have evil inclinations repressed, they should learn discipline and respect for authority, they must face reality—and reality is not soft or sentimental. From such premises, the illation is readily drawn that there is no conflict between charity and sternness with students, that indeed long-term charity towards students dictates a present attitude of severity, imperiousness, and condescension. Many Catholic personnel workers are themselves vowed to obedience, or they work in a milieu where obedience is a primary virtue. It is all too easy to transfer the superior-subject relationship of the religious community to the school situation, and covertly assume the role of superior to whom unquestioning submission is owed by the students. The fact that Catholic schools are communal property, either owned or inspired and guided by groups of clergymen and religious communities, may give respectability to the notion that the pupil is an outsider, an intruder, perhaps even, a means (through his presence and possible tuition) of furthering the parish's or community's ends—instead of being himself the end, the focus, the center for whom the whole establishment—buildings, curriculum, equipment, teachers, superiors, and personnel services have come into being. These and many other egregious principles are, I am afraid, only too characteristic of many Catholic personnel workers. Or rather I should say they are characteristic of many personnel workers who are

Catholics, not Catholic personnel workers—where Catholic is an adjective that truly modifies, that truly shapes personnel work to its own pattern.

Here again, if we are not loyal to the rich content of Christian humanism, our secular colleagues will be more successful than we. An educator who sees no religious dimension to life but who is impressed by his own finitude may honestly come to view himself as no better, no more important than the youngster in front of him. The bleak finality of life on earth may give life a poignancy and importance that make such an adult almost apostolic in his urge to help young men and women get the most out of it, to guide them to live fruitfully and with satisfaction those threescore years which are the be-all and, alas, the end-all of existence. Here is no supernatural charity, here is none of the spirit of Christ. But here is a genuine human concern for the student as a person—perhaps as a wayfarer homeless in search of a home, as the existentialist say. And compared to this secular gospel of service, compared to this obviously sincere involvement in the interests and welfare of others, the Catholic counselor, who may be preoccupied with his own spiritual perfection, who may be over-concerned with legalism, who is confident that God is the child's ultimate guide and goal, who believes that this life is of minor significance compared to the next, such a Catholic counselor comes in a poor second. But this is the Catholic counse-

lor who has not integrated his religious life with his professional life.

Respect Needed

I think it is Madame Montessori who says that in dealing with young persons respect is needed more than is love. I imagine some theologians would carp at this distinction, pointing out that love is the supreme virtue and that it eminently contains respect within its ambit. But one can see Montessori's point. Undoubtedly she was fed up with the mechanical, impersonal, dutiful "charity" we have spoken of before—that mental acceptance of other persons as the objects of God's merciful and salvific love, that merely notional assent to others as fellow members or potential fellow members of Christ's Mystical Body. This assent is not intellectually vitalized, does not pierce the heart, does not dominate one's conduct—and seems compatible with attitudes of impatience, dogmatism, or acerbity that are judged to be "good" for youth. We may fool ourselves with a twisted notion of some remote and not very visible charity. But the word respect is uncompromising. Respect presents charity in an unmistakable and incorruptible guise. *Respect* for the client is the heart of personnel work. For the Christian humanist such respect is multidimensional. He respects the student as the highest earthly handiwork of God. More specifically, in the guidance setting he honors with far better reason than any secular

Rogerian the inherent intellectual and moral powers of the child. Too often adults adopt the insufferably arrogant position that the child's lack of knowledge and lack of development is a total, indeed an almost reprehensible negation. The privative nature of the child's or the young person's status is harped on. What the student lacks is spelled out; he is compared unfavorably with older persons who represent a state of accomplishment. This is merely negative and discouraging. There is no emphasis here on the positive powers, the spiritual, social, and moral virtualities placed by God in the youngster, virtualities which will bring him out of his embryonic manhood into the full status of human development—to a point where he may eclipse his former patronizing mentors. The Christian humanist genuinely acknowledges and respects the dynamic resources within the child. What is more, he respects him not as a child-in-general—not simply as a member of a respectable species, but as an individual, who under God's Providence has been shaped into a unique person by internal and environmental accidents. The Catholic counselor knows that his young client's brief history, his vague plans, his future adulthood, and his eternal destiny are infinitely important to Almighty God and to his Savior, Jesus Christ. These, then, are some of the bases possessed by the Catholic in personnel work for respecting students. Respect is essential. Never do persons need encouragement more than in childhood and youth, when

their powers are untried and they have few achievements to buoy them up. And what helps them is not a perfunctory exhortation, lip-deep encouragement. Their spirits soar when they see that an adult accepts them—accepts them perhaps not exactly as an equal, but definitely as of some account, of some personal importance and promise.

Teaching and Student Personnel Work

Another topic I would like to explore from the Christian humanist viewpoint is the relationship between teaching and student personnel work. It seems to me some progress has been made in past decades in bringing the teacher and the personnel worker close together theoretically. I can cite the Lloyd-Jones, Smith volume, *Student Personnel Work as Deeper Teaching*, and perhaps more significantly such a title as Burton's, *The Guidance of Learning Activities*. In education the trend has been away from teacher-centered and/or subject-centered instruction. This is a gain. Teachers have begun to see their role as stimulating student activity, as guiding the learning process. They have come to look on the student as an individual with personal attitudes, capacities, and problems that should be considered in the teaching process. Without affectation I think we can say that what has been happening is that the student personnel viewpoint, the attitude of service and respect for the student, has been imported into the classroom.

Yet I detect—or perhaps I just fear—a movement in the opposite direction on the part of student personnel workers. Are personnel people tempted to set themselves in rivalry to the teaching faculty, to place their own services on a rung higher than classroom instruction, and to resent the teacher who assumes the role of counselor or guide as one who is out of bounds and should “stick to his last”? A remark by Daniel Feder in last year’s NSSE Yearbook on *Personnel Services in Education* makes me wonder. He says: “The concern of the classroom teacher obviously is with subject matter, which is the central concern of instruction. The concern of the personnel worker is a focus on the student as his subject matter and the educational process by means of which the student comes to greater self-understanding of his appropriate roles in vocational, familial, and community life.” I thought we had long ago disposed of the arbitrary dilemma that the teacher must teach either subjects or people. Feder’s division of labor almost makes it sound as though, despairing of ever getting adequate teaching—i.e., teaching which is concerned, as Dewey says, with the conjunction of student and subject matter, student personnel work was invented to take care of the student whom classroom teachers repudiated. Christian humanism resists such thinking. By no means may we allow personnel work to rival or overshadow teaching, which is the central role of the school. Nor may we tolerate a division

of labor which devitalizes and impersonalizes teaching, confirming the arid methods of the subject-centered robot.

Let us not forget that many of our personnel services—testing, information, even much counseling—could be offered by public, industrial, or profitmaking offices not connected with a school. It seems to me that what distinguishes your work from the service supplied by such agencies is that, located in schools, your function is largely to facilitate and reinforce the formal educational work the school is engaged in. There should be a feedback from personnel work to classwork. Stressing the value of learning, dramatizing the importance of education itself are prime tasks of student personnel workers. In a school animated by true Christian humanism the teacher respects both student and student personnel worker and draws on personnel services for help in the form of information and advice that can lead to better learning. On the other hand, the personnel worker has the highest respect for learning and seeks in every way to promote it.

Christian View of Work

As a final topic for review in the light of Christian humanism, I choose labor—the world of work. Most of you are involved directly or obliquely in guiding young people towards temporary or lifelong work. First let me commend to your attention a recently published volume by Father John Donohue

of Fordham University. It is entitled *Work and Education*. It analyzes several philosophies of work and impressively expounds the Christian humanist view of labor. In content and in style of presentation this is a truly beautiful study.

Sometimes Catholics show a sympathy for the Greek view of work as merely instrumental, the servant of leisure. A good example is Josef Pieper's *Leisure Basis of Culture*. If work is looked on as a necessary evil, the unavoidable means or prelude to recreation or contemplation, a shadow falls across the greater part of each person's life. This does not jibe with principles of mental health. More important it does not square with the example of the Carpenter of Nazareth.

Surely we do not wish to follow the mystique of the Communists and deify work. But by adopting snobbish attitudes that to unsympathetic observers smack of patrician or aristocratic prejudices, we give credence to the Communists' claim that they alone value work for its own sake and hence ideologically are the workers' only true friends.

In the view of Christian humanism, work is instrumental but it also has intrinsic values. In a sense it has religious values. Pope Pius XII pointed out that work is man's fulfillment of God's original mandate to Adam: "Inhabit the earth and subject it." Man thus has a technological vocation which he fulfills by work. Father Dono-

hue argues that, in the Christian dispensation, work has a sacramental power; it is the principal means by which man brings the sanctity of Christ to the temporal order. These are some of the authentic affirmations of Christian humanism about work which you who deal with young people about work should not leave undisclosed. These attitudes and truths are not likely to be communicated through the curriculum of our schools. It will largely be the responsibility of personnel officers to see that half-Catholic or un-Catholic concepts of work are exposed for what they are. Incidentally, it might be remarked that no more convincing evidence of sincerity in affirming the fully Christian view of work may be had than first, a cheerful and spiritual dedication to our own work; and second, a respectful, just, and considerate treatment of all workers—teachers, lay and religious, secretaries, custodians, and all others associated with our school.

I return to the initial statement of my message: Catholic student personnel work should be related to, should flow from, should be fed by, and should in action reflect the rich content of our theological and philosophical convictions. Catholics are being accused by some students of American subcultures of compartmentalizing their lives into secular and religious. You who are in strategic positions to influence the attitudes of Catholic students will be furthering any

such dichotomy if you yourselves—whether priest, brother, sister, or layperson—leave all spiritual values and religious interpretations to the fathers confessor or spiritual counselors. The incarnational world view we described earlier is not just a theme for pulpit declamation. This is reality; this is the human situation today. This is the one complete view of life. Anything else is partial. To be sure, Catholic student personnel workers need all the professional orientation they can get. Knowledge of fellowship in the Mystical Body is no substitute for acquaintance with the Dictionary of Occupational Titles if job-placement is under discussion. But what a tragic thing if the Catholic personnel worker operated *only* on the level of secular techniques and did not call into play his full humane and Christian learning and belief.

Light and Poetry

We have the light. Do we hide it under a basket? We have to pinch ourselves, remind ourselves, school ourselves not to hide that light. We have so much to share. I am reminded of a passage in Jacques Maritain where he describes the challenge of Christian humanism. It seems to me that he captures the spiritual and the human richness of our heritage. He writes: "Christianity gives this precept not to a closed group but to all men, whatever their state of life may be, even to those among us who are most

deeply engaged in the affairs and seductions of this world. That is why, required as they are to tend to the perfection of love, Christians have to confront the world and to take risks at every stage or degree of human existence and human culture. They are not of the world but they are in the world, as really and profoundly *in* as any man can be. They must be secluded from nothing, save evil. All the riches of Egypt are theirs. Everything valuable for man and for the human mind belongs to them, who belong to Christ." It is our mission to share this bounty.

Simone Weil says people need poetry more than bread. She writes "They need that their life should be a poem. They need some light from eternity. Religion alone can be the source of such poetry." The Catholic personnel worker has the opportunity and the high duty of bringing poetry—the poetry of Christian humanism—into the lives of those whom he is privileged to influence.

* * *

INCARNATE WORD COLLEGE

San Antonio, Texas

A Four-Year Liberal Arts College
for Women

Bachelor of Arts — Bachelor of Science
Bachelor of Music

Master of Arts — Master of Education
Highest National, Regional and
State Accreditations.

Smith-Hughes Approval for Vocational
Home Economics Teacher Education.

Education of Exceptional Children.

Mental Hygiene in the Classroom

Alexander A. Schneiders

AS every educator knows, there has existed for many years a strong tendency, in secondary schools as well as in colleges and universities, to integrate mental hygiene principles with classroom procedures. This tendency is due to several things, but especially to the growth of mental hygiene in the past fifty years, the increasing emphasis on adjustment that goes far beyond the traditional concepts of intellectual and moral development, and to the dubious ambition of some educators to convert the classroom into a counseling or even a therapeutic situation.

Apparent Conflict

Needless to say, this projection of the principles and practices of mental health and adjustment into the teaching situation has been regarded with considerable skepticism and outright opposition by many educators who feel that the essential purpose of education is to develop the person intellectually, and perhaps, morally, with little regard for other aspects of his development. As Jacques Barzun says in his brilliant essay, *The House of Intellect*, "Thus the

school is not to teach, but to cure; body and mind are not to be used for self-forgetful ends but to dwell with narcissus' adoring anxiety; the arts not to give joy and light, but to be scanned for a 'diagnosis' of some 'problem,' or else exploited for the common good in occupational therapy;" (23-24). In this brief comment Barzun epitomizes with striking clarity the distaste of many educators for the indiscriminate mingling of the teaching art with the art of healing. Because of these different points of view, terms must be carefully clarified to see exactly how the principles of mental hygiene can fit into the classroom situation without doing violence to what is basic to teaching.

First of all, the author will clarify his own position in regard to the relationship between teaching, mental hygiene, and counseling. Personally, he does not at all subscribe to the idea that the classroom can be converted into a counseling or therapeutic situation. The primary and essential end of a college or university is to teach, and thereby to promote intellectual growth. Through this growth, each student should mature spiritually, morally, and socially. If he also matures emotionally, so much the better; but it is not the business of higher education to utilize the classroom situation for the purpose of emotional development. The classroom and the clinic, the couch and the

Dr. Schneiders is Director, Office of Psychological Services, Fordham University, City of New York.

This article is based on Dr. Schneiders' address to the Faculty of St. Francis College, Brooklyn, New York.

lectern are distinct entities whose purpose and functions belong to different aspects of human service. For much the same reason, he does not subscribe to the blunt and unqualified introduction of mental hygiene into college teaching.

Basic Concepts

However, there is some justification for the use of certain mental hygiene principles in classroom instruction without doing violence to the essential purpose of the teaching art. In the development of this thesis, the writer will first of all define what he means by mental health and mental hygiene. Unfortunately, mental health is often regarded from a negative viewpoint. Writers in the field are prone to say that mental health is the absence of symptoms or of disabling behavior that brings the individual into conflict with society, with morality, or with other accepted standards of behavior. In this view, mental health means that the person is *not* beset with doubts, uncertainties, inferiority, hostility, insecurity, and the like. This, obviously is a negative approach.

A more positive approach is preferable. Most educators, if asked "What is physical health?" would not say it is the absence of pneumonia, the reduction of fatigue, or the absence of brain pathology. They would instead give it a positive connotation. The concept of mental health can be presented in the same way. Essentially, it is a quality by which a person is able to organize his mental life, his behavior,

and his feelings in such a way as to be, or become, a productive human being. Mental health generates organization, efficiency, productivity, creativity, and a host of other positive qualities, such as security and self-confidence, that leave little or no room for disabling symptoms, crippling feelings, or personality disorganization.

Here at least is a close relationship between mental health and learning in the college situation. If a student does not possess mental health, if he is mentally disturbed or emotionally unbalanced, the teacher will soon find it out. The student often acts in an unusual or bizarre fashion so as to disturb the classroom situation. His attitude toward the teacher often indicates that there is something basically wrong. Such a student finds it hard to concentrate and to study, and therefore he cannot learn efficiently. All such contingencies interfere with productive and efficient student effort. This type of situation offers a very tangible reason why mental hygiene should be brought into, and in some way integrated with, the college situation. Broad experience teaches that the lack of mental health often interferes with student performance, and that the best antidote to mental disturbance is mental hygiene.

Mental Health vs. Adjustment

Important here is the distinction between mental health and adjustment. In recent years there has been considerable objection raised to the intrusion of

the adjustment concepts into the teaching situation. Writers of books and articles that are critical of contemporary educational procedures insist that students are not getting the education they require or that the students in other countries are getting, because educators have forsaken the intrinsic goals of education and have worshipped too long at the shrine of Professor Dewey for whom the adjustment of the child was the all-important task of education.

Many persons are critical of this adjustment-oriented education; and while the author personally does not consider adjustment a bad concept, he does think that educators should very carefully examine their educational concepts and procedures in the light of recent objections. Certainly, if the educational process were to be organized in such a way that the ideal of adjustment replaced the idea of sound intellectual growth, it would be a perilous step backward into the dark ages of education. Whether the Catholic educational system is as much a victim of this philosophy of education as are non-Catholic schools is doubtful. The Catholic school is more bound by tradition and does not accede readily to the progressive, modern point of view just because it is progressive and modern. The Church-related school moves much more slowly, and may therefore bounce back much more quickly with a better program of education when this becomes necessary to the common welfare.

The difficulty with injecting

adjustment into the educational process is not necessarily characteristic of mental hygiene, because mental health and adjustment are not the same thing. Mental hygiene is the application of sound psychological principles in a way to promote mental health. It is basically prophylactic rather than corrective or therapeutic. And in a number of ways it is possible to utilize hygiene principles without getting involved with the problem of adjustment. Mental hygiene in the classroom means simply the direct or indirect application of principles of mental health to the student and to student relationships in a way to preclude the development of undersirable and inefficient methods of thinking, feeling, or behaving. And, as shall be shown, there are many ways in which these principles can be used without in any way interfering with the proper aims of education, and often in ways that promote these aims.

Primary Role of the Teacher

The first task is to define the role of the college teacher. What is he supposed to do? Is it his job to acquaint himself with and utilize concepts of mental hygiene in his work? Obviously, if the role of the teacher precludes the use of mental hygiene principles, then the issue is settled, since nothing that undermines or disrupts his role should be injected into the teaching process. This role confusion is exactly what happens to many teachers and even to parents. They begin as teachers and end up as counselors or therapists. Fathers

often undermine their role by trying to play different parts, and not doing any of them very successfully. Many persons fail as fathers and mothers because they do not know what their proper role is, or they refuse to accept it and thus disrupt proper relationships with their children.

The teacher is primarily a custodian of truth and a purveyor of knowledge. If a teacher fails to fulfill this role, he is not a real teacher. And this role has little to do, at least directly, with mental health. A second aspect of teaching comes closer to mental hygiene principles. Beyond communication of knowledge, the teacher acts as a stimulant to his students and as a source of inspiration for total development. In this instance, a teacher's effort goes beyond the student's intellect and moves toward his will, and also toward his emotions, his social life, and other aspects of development. This type of teacher is the one classically referred to as "inspiring," one who has always been held up as a model and an ideal for other teachers to emulate. Certainly the teacher should, by his behavior in class, by his principles and ideals, and by his relationship with others, inspire the students with whom he comes into contact, and thus contribute importantly toward the total development of the student. In enacting this role, the teacher is using mental hygiene principles of the highest order.

Whether he likes it or not, the teacher functions *in loco parentis*. And this role is very important from the mental hygiene point of view. The teacher is a

male figure with whom the students can identify, and often he is a father figure to the student. In some instances, he spends more time with the student than does the boy's real father. If, in addition to teaching, he engages in faculty advising or counseling, he may develop a much more intimate and basic relationship with the student than do the parents themselves.

Relationships of this sort often begin in the classroom, and are developed further as the student reaches toward an authority figure with whom he can identify and to whom he can take his conflicts and difficulties. Through the medium of such relationships, the teacher lays the groundwork for promoting personality growth and character development. No teacher sets out with a clear-cut, definitive goal aimed at character-formation. He does not start out with the proposition that "These boys need character and I am going to see that they get it," but willy-nilly he is a molder of character. Character is intimately related to will, to the emotions, and to the intellect; and, in some respects, the teacher is concerned with all these facets of personality. Thus, as the custodian of truth, and the purveyor of knowledge, the teacher often develops in the classroom certain basic principles that underlie the social, moral, and theological virtues, and in that way clearly affects the shaping of individual character.

Finally, the teacher often becomes an ideal for the student, and this has important implications for mental hygiene. This

does not mean that the student should emulate the teacher vocationally, but rather that he should emulate the teacher as a person; and there are countless students whose lives have been enriched and perfected by the teachers with whom they have come in contact. This influence of the teacher-ideal is mental hygiene of the best kind. It is immeasurably better than defining or repeating ethical principles, reading a text book on mental health, or listening to a lecture on how to be mentally healthy. The teacher who functions as a worthwhile ideal for the student will unconsciously and indeliberately promote mental health without ever intending to do so.

The Teacher and Mental Hygiene

This brief description of the teacher's role has led to the point at issue regarding the teacher and mental hygiene. As a mental hygiene person, the teacher can serve as a model of wholesome adjustment, of self-discipline, and of respect for the integrity and dignity of others. If the teacher is a well-adjusted person in the best sense of this term, his performance in the classroom is stable and well-organized, he isn't excitable, he doesn't go to pieces over student rebellion or misbehavior; and he isn't fighting with the dean or with other faculty members. The well-adjusted person likes his work, he derives personal satisfaction from teaching, and he gets along with the students. As a disciplined person, he knows how to play his role ef-

fectively as a teacher, and how to develop healthy interpersonal relationships. In this way the teacher can exert a great deal of influence on his students and help to promote their mental health.

Farnsworth expresses this same idea when he says that learning to conduct oneself with credit, satisfaction, and effectiveness is enormously complicated; but

Exposure to and identification with persons who are emotionally mature is probably the most effective method of hastening one's own acquisition of mature attitudes. Hence, if a college takes seriously the task of teaching its students about emotions in such a way as to promote their own maturity, the faculty members will have as much or more influence because of what they are than because of what they know. A program for a proper understanding of the emotions is not one which affects the students alone, but instead concerns every person involved in the educational institution. (Farnsworth, 1957, 191)

Here, then, is a clearcut definition of the way in which a teacher can play a definite role in implementing mental hygiene, even though he has never read a book on the subject, and may not follow the conversation when mental hygiene in the classroom is being discussed. In fact, he may not even be particularly interested, and yet promote the mental health of students by being a well-adjusted person.

Looking for a moment at the negative side of this picture will provide a clearer perspective of the mental hygiene attitude. Everyone is acquainted with teachers who exemplify in their behavior and their attitudes the

reverse of mental health. They run the gamut from hostility to prejudice, from favoritism to suspiciousness, and from lack of self-confidence to chronic dissatisfaction. Their classroom behavior and their out-of-class relationships are replete with anger and blaming, unfairness, inferiority, disdain for the teaching profession and for authority, chronic frustration, racial biases, anti-clerical attitudes, lack of organization, lack of humor, or projection of personal inadequacies. Everyone has seen teachers who exemplify one or another or a combination of these characteristics. Such teachers destroy the possibility of mental hygiene in the classroom. These negative qualities stand out most sharply in teachers who actively dislike the young, or are ashamed of or disdainful of their profession. In their dealings with youth they are impatient, hostile, sarcastic, and intolerant of any interference with established routine. In such instances, it is obvious that the teacher cannot play the role of a healthy, well-adjusted, self-disciplined authority person.

Counseling theory and practice emphasize how important it is to be accepting and permissive with other persons; to create a warm, healthful atmosphere in which learning can take place most effectively; to act in such a way as to foster healthy interpersonal relationships. These principles need not be limited to the counseling situation, but can be carried over into the classroom in order to stimulate the kind of learning and growth for which the class-

room is primarily intended.

Here would be a good place to mention also the mental hygiene value of discipline. A good teacher maintains sound, healthful discipline in the classroom. There is here a direct relationship to mental hygiene for discipline is essential to mental health. In order to define this relationship adequately, discipline must be thought of in the right way. It must not be confused with the techniques of discipline. This confusion is the reason that many persons think of discipline in terms of punishment. But punishment and other techniques for the control or modification of behavior must be carefully distinguished from discipline itself.

Essentially, discipline is the *establishment of order*. For the person it is the ordering of his life, and in the classroom it is bringing order into what could easily be a chaotic situation. It follows that the *method* of discipline can be directly opposed to discipline itself. One who harshly punishes a child or student in class because of hostility, anxiety, or inferiority, and with little regard for justice is not achieving order; and, therefore, is not achieving discipline. If, because of the methods used, the student quits school, hurts or injures someone in his rage, or fails in his subjects, discipline fails completely. Thus many so-called methods of discipline are often opposed to discipline since they fail to bring order into a person's life.

One thing that the teacher can do for students is to teach them discipline and order whenever

opportunity arises. Order in the classroom, in submitting assignments, in the writing of assignments, in relation with others in the classroom, and in their thinking, are all facets of a healthy, logical development; and this is discipline of a high type. Discipline conceived in this way is an essential part of mental hygiene. As a disciplinarian, therefore, but not in any sense as a punitive person, a teacher can play a basic role in furthering mental hygiene. What is more, he does so naturally, without particular regard for textbooks in the field or special treatises on mental hygiene. And yet all the time he is promoting the total development and mental health of the student. It is for this reason that tardiness, excessive absences, failure to hand in assignments on time, talking in class, and similar behaviors should not be tolerated. They are clear signs of immaturity, and immaturity is diametrically opposed to discipline.

Teacher Model

A third way in which mental hygiene concepts and principles can be brought into the classroom without any formal effort is for the teacher to act and to function as a model of achievement and of competence, especially for the superior students. The good teacher, by reason of his knowledge, his personal achievement, his competence as a teacher, and his enthusiasm for his subject matter, for his profession, and for the acquisition and development of truth, can inspire the better student to

higher and higher levels of achievement and personal growth. Moreover, the teacher can help the student to define and crystallize important goals and to make positive decisions in line with those goals. This type of influence is mental hygiene in the fullest sense of the term. Every psychologist and counselor knows that mental health and good adjustment are directly dependent upon the ability to achieve, to realize personal potentialities, to actualize oneself, and to establish and work for realizable goals. Whenever a teacher helps students in this way, he is practicing mental hygiene without doing anything more than fulfilling his role as a good teacher.

This basic attitude can be carried further by the dedicated teacher who functions as a confidant or counselor to the student who is not superior, who has trouble of one kind or another, whether this be in the realm of academic effort, disciplinary matters, or emotions that are interfering with self-discipline and performance. Here he can, and often does, bring mental hygiene directly into the classroom situation or into his relationship with his students. The teacher can also develop an alertness to the relationship between personality factors and achievement, regardless of what he does with respect to mental hygiene. He should learn to "size up" different students: the chronically tardy, the aggressive, the bored, the absentee, the argumentative, the daydreamer, etc. All of these fac-

tors are related to performance, and the alert teacher should be aware of them and what they mean.

Finally, the alert teacher can promote the aims of mental hygiene by referring students to the right counselor. The teacher in the classroom can be alert to signs of trouble, and can often nip a problem in the bud by referring the student to some person on the faculty or on the counseling staff who is particularly skilled in dealing with the kind of problem that the student manifests. All of these attitudes

and procedures added together, total a mental hygiene program for the classroom that in no way interferes with but instead contributes to the primary business of teaching, namely, the intellectual and personal development of the student.

* * *

REFERENCES

1. Barzun, J. *The House of Intellect*. New York: Harper, 1959
2. Farnsworth, D. L. *Mental Health in College and University*. Cambridge, Mass.: Harvard University Press, 1957.

The Catholic Counselor Staff



The Catholic Counselor Editorial Board and Staff members who were able to attend the meeting in Philadelphia on April 9, 1960, posed for this picture:

Standing (L. to R.): Brother John M. Egan, F.S.C.H., Iona College, New Rochelle, New York; Rev. William J. McMahon, Cardinal Hayes High School, New York; Brother Aloysius Raphael, F.S.C., Bishop Loughlin High School, Brooklyn; Vincent M. Murphy, Canisius College, Buffalo; Edward V. Daubner, Loyola College, Baltimore; John V. Joyce, Board of Education, Niagara Falls; Brother Raymond, C.F.X., Xaverian High School, Brooklyn; and Brother Philip, O.S.F., St. Francis College, Brooklyn.

Seated (L. to R.): Robert E. Doyle, Iona College, New Rochelle, New York, Assistant Editor; Rev. Urban Rupp, S.M., Most Holy Trinity High School, Brooklyn, Business Manager; Sister M. Teresa Gertrude, O.S.B., Seton Hall University, Newark, New Jersey; Sister Mary Catherine, C.D.P., Our Lady of the Lake College, San Antonio; Brother Lawrence Joseph, F.M.S., Mount St. Michael High School, New York, Editor; Brother Adelbert James, F.S.C., Manhattan College, New York, Associate Editor.

1960 Convention News

The Sixth Annual Meeting of Catholic Counselors in APGA was held at LaSalle College, Philadelphia, on Sunday, April 10, under the general chairmanship of *Edward V. Daubner*, Loyola College, Baltimore. *Dr. Thomas N. McCarthy*, Chairman of the Committee on Local Arrangements, was assisted by *Brother E. Austin, F.S.C.*, and *Dr. John J. Rooney*—all from the host college.

Approximately 650 Catholic educators and guidance personnel attended the general meeting on Sunday afternoon. *Reverend Charles F. Donovan, S.J.*, Dean of the School of Education, Boston College, spoke on "The Need for Personnel Work and Counseling in Catholic Education". His paper appears elsewhere in this issue.

The general meeting was followed by six interest sessions which were marked by lively discussions of guidance practices.

"Counseling, a Means of Increasing Religious Vocations" was the most popular. A few of the conclusions reached at this session follow:

1. Each teacher is a vocation director.
2. Pupils must be helped to understand the priestly and the religious lives.
3. Counseling helps a student consider his course in life.
4. The student, not the counselor, must make the decision.

The topic, "The Public School Counselor", is especially important in those dioceses where 25% or less of Catholic high school students attend Catholic

schools. The following questions were discussed:

1. How does a variety of faiths affect a counselor's referral policies?
2. What criteria guide a counselor in his referrals to clergymen?
3. Has the Catholic counselor in public schools a responsibility to encourage Catholic students to attend Catholic colleges?

"Occupational Information—A Frill or a Necessity?" provided some interesting highlights from *Julia E. Read*, *Dr. Thomas Campanella*, and *Dr. Lawrence R. Malnig*. While occupational information is not a panacea for all of the problems connected with vocational choice, it is an effective tool and does contribute to the total development of the student. It is obvious that no counselor can have a thorough understanding of every occupational career. Hence the need for proper tools and techniques. Occupational information should be provided as early as the elementary school.

Father Grau and his board of panelists in discussing "Ability and Achievement Tests, Their Advantages and Limitations in Educational Placement and Evaluation" stressed the need for understanding the validity of each test. If test norms are interpreted correctly for teachers, parents, and students, there will be less objection to tests and test results. Important points often overlooked by some counselors are the need for local norms, and the predictive value of tests for college or work.

The Catholic Counselor

As can be imagined, there were differences of opinion in the session "An Approach to Discipline Through Counseling". Because of our Catholic philosophy of education, we cannot be indifferent to a counselee's wrong moral ideas. In many such cases, the direct approach of discipline supersedes non-directive techniques. Generally speaking, the counselor should not be saddled with responsibility for discipline.

The interest session which involved every member present

was "The Teacher's Role in Personnel Work". On the premise that he did not have all the answers, *Joseph W. Fenstermacher*, Professor of Sociology at College Misericordia, divided the audience into six "buzz" session groups. Each group then reported the results of its "buzz" session. This technique provided the best audience participation of the day. In his main address, Mr. Fenstermacher stated that "With the exception of the parent, the teacher is the most important and influential person in the life of the child—especially

Convention Interlude



Convention host, Brother Daniel Bernian, F.S.C., President of La Salle College; Rev. Edmund Olley, St. Joseph High School, Kenosha, Wisconsin, newly elected Chairman of the National Conference of Catholic Guidance Councils; and Dr. Thomas N. McCarthy, La Salle College, Chairman of The Committee on Local Arrangements, meet between sessions.

"The Teacher's Role in Personnel Work"



Chairman, Sister M. DeChantal Gallagher, R.S.M., College Misericordia, Dallas, Pennsylvania; participant, Mr. Joseph W. Fenstermacher, Youth Counseling Service, Hazelton, Pennsylvania; and recorder, Brother Felician Patrick, F.S.C., West Catholic High School, Philadelphia, Pennsylvania, enjoy a question from the audience.

on the elementary level. The teacher who possesses the guidance viewpoint incorporates it in his every day teaching as well as in other relationships with students. The teacher's role in personnel work is not easy, but it is one of the most satisfying aspects of teaching. Students benefit most from the learning experience when they find in their teacher an emotionally mature personality with a deep interest in and understanding of youth."

Catholic counselors attending the convention gathered around the exhibitors' booths to examine the available materials and to place orders according to their guidance needs.

Catholic counselors are indebted to *Brother Daniel Bernian, F.S.C.*, President of La Salle College, who graciously and generously made all the facilities of the College available to them.

The 1960 APGA Convention "Guidance at the Crossroads of Freedom"

The opening session was highlighted by the inspiring and thought-provoking talk of General Alfred M. Gruenther, keynote speaker, who challenged the audience with his thoughts on "American Responsibilities in an Uneasy World".

Three Catholic counselors in APGA played important parts in

the Convention. *Dr. John J. Rooney* was the Coordinator of Meetings; *Dr. Thomas McCarthy* was Program Editor; while *Brother Gavin Paul, F.S.C.*, Dean of Students at La Salle College, was Visual Aids Chairman. Because this convention emphasized visual aids, Brother was a busy man. *Dr. Rooney*, *Dr. McCarthy*, and *Dr. Lawrence Malnig*, Guidance Director of St. Peter's College, Jersey City, found time to appear on the panel "Group Methods in Vocational Guidance at the College Level".

Father Trafford P. Maher, S.J., and *Sister Mary Elaine Rogers, R.S.M.*, both of St. Louis University, were speakers on the Research Symposium "The Attitude of High School Juniors and Seniors towards Counseling

Procedure with Reference to Certain Personality Factors and Personal Problem Frequency".

Dr. William C. Cottle as President of NVGA seemed to be everywhere at the same time as he hurried from meeting to meeting. Close behind him in activities was *Dr. John F. McGowan*, University of Missouri, who in addition to his active participation in many of the business meetings, also chaired the session entitled "Who Should Be Eliminated? Criteria for College Admission".

Mr. Norbert Riegert, Pius XI High School, Milwaukee, as a discussant on the panel "Socio-Economic and Social-Psychological Seeds of Educational Intentions" described his research on the "Use of 'Your Educational Plans' in School Counseling".

"The Public School Counselor"



Men at work: Brother Thomas J. Caffrey, S.M., Chaminade High School, Dayton, Ohio; Rev. John H. Walsh, St. James Catholic High School for Boys, Chester, Pennsylvania; Chairman, Dr. Edward R. Cuony, Geneva Junior High School, Geneva, New York; and Dr. John V. Joyce, Board of Education, Niagara Falls, New York.

Others who participated in the varied programs were: *Frank M. Buckley*, Boston College, on "Developmental Guidance"; *Dr. Marion Byrnes*, Director of Guidance, Fox Lane Central School, Bedford Hills, New York, on "Identification, Guidance, and Counseling of Gifted Students"; and *Dr. Gladys Murphy*, Assistant Professor of Education, Siena College, who was a panelist on "Formal and Informal Ways of Involving Teachers in Guidance".

Joseph J. Bentevegna, St. Francis College, Loretto, Pa., was chairman of the session on "Recent Trends in the Development of Rehabilitation Centers". *Dr. Martin E. McCavitt*, Executive Director, United Cerebral Palsy of New York City, chaired a panel titled "Rehabilitation for Independent Living".

Not to be outdone by the men, a distaff Catholic counselor was

in evidence as chairlady of interesting sessions. *Julia E. Read*, Personnel Director of St. Elizabeth College, Convent Station, N.J., was chairman of two group meetings: "NVGA Meeting of Women's Interest Group" and "Changing Patterns in the Lives of Women".

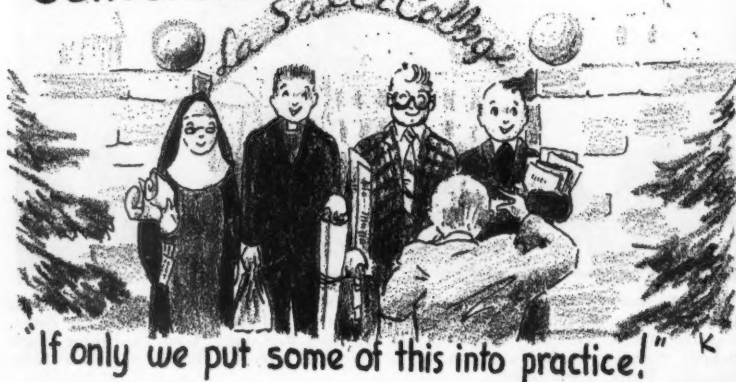
Busy as recorders were: *Brother E. Austin Dondero, F.S.C.*, of La Salle College, and *William Ryan*, Director, Student Union, University of Florida.

Catholic counselors and their friends made good use of the hospitality room in the Bellevue-Stratford. Here they greeted old friends and made many new ones. Visitors were from such distant places as Peru and Hawaii.

1961 Convention

The Seventh Annual Meeting of Catholic Counselors in APGA will be held in Denver, Colorado.

Convention Aftermath...



"If only we put some of this into practice!" K

1960 Summer Guidance Institutes

The following colleges and universities have indicated that they will conduct summer institutes in guidance and counseling. For more specific information contact the person here designated for each institute.

<u>INSTITUTION</u>	<u>DATES</u>	<u>PERSON TO CONTACT</u>
Boston College Boston 67, Massachusetts	July 11-22	Dr. John J. Walsh
Catholic University Washington 17, D. C.	June 10-21	Dr. Raymond J. Steimel
DePaul University Chicago 4, Illinois	June 29 - July 7	Dr. Urban H. Fleege
Fordham University New York 58, New York	July 11-22	Mr. William McAloon
Incarinate Word College San Antonio, Texas	July 18-22	Sister M. Theophane
Loretto Heights College Loretto, Colorado	June 24 - July 22	Sister Mary Christopher
Loyola University Chicago 11, Illinois	June 27 - Aug. 6	Dr. Robert C. Nicolay
Marquette University Milwaukee 3, Wisconsin	June 20 - July 29	Dr. John P. Treacy
Nazareth College Louisville 3, Kentucky	June 27 - July 29	Sister Agnes Lucile
St. John's University Jamaica, New York	Fall	Dr. John C. McDermott
Saint Louis University Saint Louis 3, Missouri	June 17-29	Rev. Trafford P. Maher, S.J.
Lisbon, Spain	July 31 - Aug. 30	
Saint Michael's College Santa Fe, New Mexico	June 13-17	Brother B. Stephen, F.S.C.
Seton Hall University South Orange, New Jersey	July 5 - Aug. 12 Fall: Sept. 14	Sister M. Teresa Gertrude, O.S.B.
Siena College Loudonville, New York	June 27 - Aug. 7	Rev. Mark V. Angelo, O.F.M.
University of Notre Dame Notre Dame, Indiana	June 20 - July 29	Dr. Anthony C. Riccio
University of Portland Portland 3, Oregon	June 20 - Aug. 6 Fall	Dr. Harold W. Morris
University of San Francisco San Francisco 17, California	June 28-30	Rev. Richard Vaughan, S.J.

Understanding Student Behavior

Thomas N. McCarthy

IF ONE were to judge by the number of studies that use college students as subjects, one would be strongly inclined to conclude that the American college student is one of the most thoroughly investigated species known to man. But the habitual reader of the journals knows differently; for, more often than not, the student is used as a subject for study merely because he is convenient and, like the white rat, cooperative, rather than for intrinsic interest in the behavior that may be particular to him. Although this is not the point the author wishes to develop, he strongly suspects that in those institutions of higher learning where the publish-or-perish policy prevails, were it not for the college sophomore, academic rank above the level of instructor would be in as grave danger of extinction as the much protected whooping crane. As a result, much that is published contributes little to either the academic weal or to an understanding of human behavior.

Uni-Factor Approach

If the number of articles in journals is a deceptive criterion of what is known about the college student, the deception is carried further in many of the studies that actually deal with

student behavior as such. Despite much research, much less is actually known than a casual reading of the literature would seem to indicate. The reason for this is that most studies of college students have used a uni-factor approach. The usual practice in this kind of research is to analyze the relationship between two variables and then to explain change in one as being associated with change in the other. The relationship of home adjustment to college grades is an example of this kind of research where it is not unusual to find that grades drop as home problems increase.

The trouble with this kind of conclusion is that everyone knows that life is not so simple that behavior ordinarily can be explained in terms of a single variable. Behavior occurs in a matrix of many factors, any number or all of which might simultaneously affect what an individual does at any given moment.

Social commentators, men like Reisman and Fromm among many others, have urged the behavioral scientist to recognize the significance of multiple social factors which mold attitudes and direct behavior; and these men, following this approach, have given us penetrating insights into society's influence on modern man. Yet with all this emphasis on multiple determinants of behavior they, too, like the single variable an-

Dr. McCarthy is Director of The Counseling Center, La Salle College, Philadelphia, Pa.

alysts, have tended to overlook or to minimize the importance of individual and idiosyncratic behavioral determinants. That these are of significance can be attested to in many ways.

The papers published by a group of Princeton students last year serve as one example, though many others could be cited. No sooner had the social commentators here and abroad decided that conformity is the outstanding characteristic of American college students than the Princeton students were in print expressing their various philosophies of life, the point of which was to disprove the facile conclusion that they were conformists. Conformity, it would seem, was not their cup of tea.

Two Lessons

At least two lessons can be drawn from these observations. In the first place, if student behavior and problems are to be understood, it must be recognized that, for any act, a dynamic interplay exists between elements of self-determination, that is, of free and deliberate choice, and elements of external determination, in particular though not exclusively, those of the social order. It is precisely for the reason that they have not dealt with this interplay of factors that most anthropological and atomistic-type studies are of limited value in helping educators understand why students behave as they do.

Social-Clinical Approach

Recent advances in social psychology have developed methods that allow more objective analyses of the simultaneous in-

teraction of several factors. Clinical method is increasingly emphasizing the importance of the individual and his unique decisions. The welding of the two fields—the social and the clinical—affords a framework within which new insights about human behavior are possible. Accordingly, the student problems presented in this article will be discussed from this combined viewpoint.

The second lesson that can be drawn from past analyses of the college student's behavior is his sensitivity and active resistance to being pigeon-holed or classified as this or that type of person. He is no one type of person. Rather he is, above all, a person in transition; a person searching for and being pushed or led into new roles; a person whose moorings are being shifted by himself and by his society. He is at a stage in life when he often is not sure who he is or where he is going.

Because analyses that deal with only surface behavior are prone to overlook this fact of changing roles, incorrect conclusions about student behavior are frequent. This has been the case in labeling the college student a conformist. When conforming behavior is present, it generally reflects a deep motivation—a search for self-integrity, for a sense of personal identity. When adequate anchorage points have been found the conforming behavior ordinarily is found to be no more permanent than the negativistic stage of the two-year old.

On this point of looking for the motives that lie behind be-

havior, a statement by Dryden might well serve as a guiding principle for investigators in the realm of human behavior:

"Errors, like straws, upon the surface flow.

He who would search for pearls, must dive below."

Faculties obviously cannot be expected to devote their energies to a constant search for the hidden motives of students. But being alert to some of the common motives that make students the kind of persons they are, can do much toward creating conditions which are congenial to achieving desirable educational goals.

The author's experience does not allow him to speak with assurance for all college students, but he would like to share some of his observations about the problems and motives of men and women in the Catholic colleges and universities with which he is familiar.

Students and institutions are so varied that the number of problems that could be enumerated and discussed is interminable. Rather than attempt a long litany of these, three problems have been selected, relatively common problems, that seem to lie behind much of the surface behavior of students. These problems relate to upward status mobility, to sex role identification, and to conflicts between conservative and liberal value systems. In actuality the three types of problems are interwoven. They are treated separately only for the sake of clarity of exposition.

Familiar to everyone is the

charge that Catholics in America have not made intellectual contributions in proportion to their numbers; familiar too, are the reasons for this—the fact that our forebears, in establishing themselves in a none-too-cordial atmosphere, had problems more pressing than the intellectual ones. Despite that fact, several Catholic institutions of higher learning have developed facilities and staffs to train Catholic intellectuals and soon many more will achieve intellectual excellence. But to expect that this will automatically lead to increased intellectual output from Catholics ignores one of the harsh realities of life—that values ordinarily are shaped by social conditions over a long period of time and that they do not change quickly.

Upward Status Mobility

One fact clear to anyone dealing with Catholic college students is that the vast majority come from families that value education as the number one vehicle of upward status mobility but that are almost totally ignorant of education as a way of life. This is a major source of difficulty for large numbers of Catholic students. They come to the campus imbued with the idea that college is a necessary evil preliminary to success in the competitive marketplace and that one should get it over with as painlessly as possible. Then suddenly they are confronted by a faculty which demands a total commitment to the educational process, a process that demands reading and reflective discourse,

and an integration of knowledge rather than mere fact collecting. Briefly, they are expected to jettison values that home and social milieu have engendered for eighteen years and accept values that may be entirely alien to anything they have heretofore known. It is little wonder, and psychologically is perfectly understandable, that the majority settle the conflict by compromising a little of each and thus go through the educational mill with only enough personal involvement to meet degree requirements. Few are able to make the full commitment for few without this tradition can accept a student role completely committed to learning.

Experienced counselors can cite case after case of young men and women whose parents tolerate college training but who frankly oppose the student's becoming too involved in it. One can cite, for example, a bright young man who graduated near the top of his class in a liberal arts program and who was assured of ample financial assistance for graduate school, had he chosen to continue his studies, but who did not go on because his wife and parents were adamant in their position that he had had his fling for four years and now it was time for him to go to work.

The number of students who work, not because of financial need but because the student role is considered a useless one, is legion. Imbued as they are with the American ethic that activity is a cardinal virtue, they consider it better to be caught doing almost anything else than

sitting alone thinking. Yet as their education begins to take and as they begin to identify with those on the higher social and occupational levels, students increasingly desire to be apart from the pedestrian demands of home and community to think, to read, or to seek out cultural activities. And it is when they do these very things that misunderstandings and sometimes ridicule from family and friends are often encountered. Not long ago a student asked his father for money to go out for an evening. The father was perfectly agreeable until the boy announced that he was about to pay three dollars to hear Robert Frost read poetry. The boy could have money to take his girl to a movie or to a dance but to hear poetry—Nonsense!

The list of problems related to upward status mobility could be extended indefinitely. Suffice it to say that it is one of the reasons that students see things differently from a faculty which more often than not is living by a set of values that students are only beginning to encounter. As stated above, values do not change quickly. Therefore, it is not unusual that students respond with something less than ecstatic joy as they are led through the labyrinthian ways of intellectual development.

Sex Role

For more than a generation there has been much discussion about the changing roles of men and women. It is likely that their respective roles have always been in flux, but probably never so rapidly nor so drastic-

ally as in our time. This is having important consequences on youth, for it is not so clear as it once was what a man or what a woman is supposed to be.

Ordinarily boys and girls learn appropriate sex role behavior through identification with the important men and women in their lives—fathers, mothers, relatives, and friends. When these do not themselves know what they are supposed to be, as is often the case today, youngsters are confused and become ambivalent about their sex roles, not knowing exactly where they stand.

The present crop of college students has experienced two additional complicating factors in learning appropriate sex role behavior. Most were born just at the end of the depression when many of their fathers had experienced humiliating personal disaster and were still very much unsure of themselves; or they were born just at the beginning of the war when men were being taken from the home thus leaving no close model with which to identify. Women were affected too, for they had to assume new roles because of unsettled conditions.

As a result, many young persons have not yet found adequate answers to the question, "Who am I?" Because they are preoccupied with that, it is little wonder that the college professor often finds them indifferent to questions that are not related to their own search for a sense of personal identity. This, too, probably accounts for the popularity of mental hygiene and

psychology of adjustment courses.

These problems of appropriate sex role behavior are expressed in many ways. During a seminar on the male and female roles, one girl asserted that the only kind of boy she would date more than once was one who was very definite about where they would go and what they would do. She also inadvertently blurted out that when she did date a boy like that, she spent the evening arguing with him to do things her way. She was clearly ambivalent about her own role and made both her dates and herself miserable.

The problem of upward status mobility further complicates the problem of appropriate sex role behavior; for as the identifications change from the home to figures in higher strata, behavior deemed appropriate to only one sex at the lower level, may be found to be appropriate to both sexes at the upper level. Expression of affective reactions to things esthetic and cultural is a case in point. Time and time again in a counseling session young men say that they are deathly afraid to express their finer feelings about music, literature, or art for fear of being considered effeminate. A look at their home often discloses the reason for this. Unless Beethoven's Fifth were ninety proof and obtainable in a State Store, their fathers would probably be totally indifferent to it; and the same is true for most things esthetic. Their fathers have been too busy providing the money for their son's college

education to have acquired such esthetic tastes themselves.

Conservative vs. Liberal

A final point is that student problems frequently stem from the fact that most students have been raised in families and communities whose basic value systems are conservative. The prevailing values at college, on the other hand, are generally liberal. Making the transition from one to the other is not an easy matter for the ordinary student, and adjustment problems of one kind or another are a usual outcome.

One of the reasons that students are not more inquisitive and independent in their pursuit of knowledge is that the conservative viewpoints they have known best have emphasized acceptance of tradition. As a result, some simply do not see problems, and consequently they are not motivated to question. And when they are motivated, they often express concern about how free they are to do so.

Education at the pre-college level is essentially catechetical in nature. Facts are presented as if they exist in closed systems. The facts themselves are not questioned, nor are the limits of the systems within which the facts are grouped. A historical fact is accepted as just that and as belonging in a history course, not in physics or mathematics.

By contrast no datum of reality is beyond scrutiny on the college campus. Moreover, a constant search tries to burst the bounds of the various disciplines and to find broader and

broader relationships among them.

This shift to an environment which not only tolerates probing searches into reality but one which actively asserts that this is appropriate student behavior is a radical one. Time and patient direction are necessary to assist the student in making the transition.

In summary, the specific problems of college students are legion, possibly as many as there are college students who have problems, but beneath them all runs a core of common factors. A basic one is that the college student, like the Jew and the Negro, is a marginal person. He is neither here nor there. He is in transition from one role to another and as a consequence his moorings are tenuous. Perhaps at this stage of his life the greatest contribution to his development is the example of a stable behavioral model of what the Christian scholar can be; for it is likely that he learns at least as much from what his teachers are as he does from what they tell him.



Profiles of Catholics in Guidance

Vincent M. Murphy, Canisius College, Buffalo, N. Y.



SISTER MARY ESTELLE, S.S.N.D.

Among the first of the liberal arts schools to emphasize the student personnel function was Mount Mary College, Milwaukee.

Mount Mary's program, well into its second decade of functioning, has been entrusted for its coordination to Sister Mary Estelle, S.S.N.D., a woman of great energy, versatility, and professional accomplishment. She brought to the position the fruits of ten years in high school guidance work. Whether she is engaged in the direction of testing, the supervision of orientation programs, or in the placement program, Sister Estelle fills the role of a professional worker who grafts practical experience upon a firm grasp of theory.

Sister's wide experience in her field has endowed her with a rare understanding of her profession. Nor has she been content to hoard her knowledge as a private possession. She has ranged from the campus into the forum of professional associations, serving presently on the executive council of the Wisconsin Personnel and Guidance Association. Among her other professional affiliations are her memberships in the American Catholic Psychological Association, the N.C.E.A.'s Vocational Section, the Midwest Placement Association, and A.P.G.A.

In other more individual ways, she has brought the guidance point of view to her colleagues and community. High among her contributions have been the guidance conferences, summer institutes, and in-service-training programs which she has directed. In addition, she has represented the importance of guidance to Home and School Associations, Mothers' Club, and Youth Groups in her Wisconsin neighborhood. Readers of *The Catholic Counselor* see still another of her activities in the practical and informative "Tips and Techniques" which is a regular feature of the publication.

Mount Mary College and the guidance profession in general are richer because of the personal devotion and service of Sister Mary Estelle.

Youth and the Mechanistic Culture

Reverend Pacific Hug, O.F.M.

A STUDY of the interaction of youth and today's mechanistic culture demands, first of all, an analysis of our present day culture and the character of those prevailing influences which converge on the heart of the adolescent and help make him what he is. What kind of spiritual, moral, and intellectual climate does he live in? What are the ingredients of this modern spirit which his soul breathes in constantly? The task is not simply to set up a few abstract formulas, for these are of little help. Time must be taken to think slowly through a series of thoughtful descriptions, which, when applied, reveal what happens in the heart of the adolescent as he breathes the prevailing atmosphere.

"Things" and "Forces"

A series of pictures sketched by the late Holy Father, Pius XII, passed one by one, before the mind's eye, provide an enlightening portrayal of the "modern mind." In general, the Holy Father spoke of the modern spirit in various descriptive terms: "a mechanized culture," "the spirit of technical prog-

ress." He called this an age in which "the machine dominates everything," an age which overvalues mechanical organization, an age of "depersonalization of human values," an age of compulsory "programs" rather than persons—programs which are expected to work almost automatically, much like automation. Hence, it is an age which does not understand true liberty or the dignity of the human person, which thinks in terms of Things and Forces, rather than in terms of Men and Persons, an age which often sacrifices in many ways the warmth and security of human relationships for impersonal projects and impersonal ideas.

Pressures of a Mechanistic Age

Several observations help increase one's understanding of the turmoil in the heart of the adolescent and the conflicting currents which often give rise to a feeling of helplessness at being caught between the jaws of conflicting realities. Three facts invite closer scrutiny. First of all—and this fact is basic to any sound understanding—the adolescent heart is as alive today as at any other time to all healthy and precious human values. It often responds to these values with the passion or intolerance of a first and unique discovery. This ill-regulated ardor for now one fresh ideal and then another boils up within the youthful heart in un-

Father Hug is Head of the Department of Psychology, Quincy College, Quincy, Illinois.

This article is based on an excerpt from Father Hug's opening address at the 1957 Quincy College Vocational Institute (Report 1957, pp. 1-16).

predicable sequence and often seeks expression in bizarre, not to say completely preposterous and disconcerting conduct. But notwithstanding its tentative, exaggerated, sentimental, or insolently provocative character, it is, nonetheless, a genuine interest.

The adolescent is intensely conscious of himself as a unique person, is passionately jealous of his own liberty of action, is pathetically anxious to be in control of life situations and to win the recognition and approval of admired adults without, at the same time, sacrificing acceptance by his own age-group. He is, therefore, painfully alive to social relationships and their importance.

Resentment

Hence, he will react sensitively and violently against whatever threatens this rich, newly-discovered value of his own personal worth. He rebels against dull routine, against mechanical regimentation, against every threat to his own free choice. He resents the impersonal, the failure to recognize him as an individual person. He is by the sheer instinct of his own human vitality almost an antithesis to this Machine Age and its mechanistic atmosphere. In a sense it might be said that the adolescent is almost always a blundering corrective for an older generation that has begun to feel comfortably settled in its accepted limited values.

The instinctive tendencies of adolescence are in clashing contrast to our mechanistic age.

And since the so-called adult world seems to stand for what presently prevails, youth clashes with the adult world.

Unless a person has long been alert to the dangers inherent in the prevailing mechanistic culture and has courageously reacted to its pressures, he is much more a part of it than he cares to admit. This is true of teachers, too. How many teachers realize how much they tend, for instance, to use pressure tactics and pull adult "rank" in contacts with the adolescent? Or how strongly at times they give youth the impression that organization and regimentation are absolute values? Or do they realize how frequently, in their contacts with thin-skinned adolescents, they cause them to feel that adults regard them as callow and incompetent (as indeed they often are)? How many are patient with youth's clumsy attempts to be grown-up and independent?

In all such instances, teachers act as accredited ambassadors of a mechanized and depersonalized culture, and must in consequence, expect reaction against even their reasonable demands. Is it surprising that repeated reactions of this type result in the withdrawal and alienation of the adolescent? Alienation is even more painful and disillusioning for youth because it destroys genuine communication for which he has a strong need.

At the same time, paradoxically, the adolescent in good part a child of this mechanistic culture, is even devoted to certain

of its mechanisms with which he has grown up, and which he has found comfortable or entertaining. Also, to a certain extent, varying with his early social relationships at home, he has come to accept certain elements of the impersonality of our times as normal, and he has not become aware of certain good and important ways of responding to the friendly concern of elders with appreciation and respect. Thus, there is introduced a further complication in the picture: Insofar as educators are aware of the mechanistic evils in our culture, and resist them, they again find themselves clashing with youth, with that side of the adolescent heart which has appropriated certain features of this mechanistic culture. Educators who are part of mechanistic culture run against youth's saner aspirations; educators who are sane and sensible run up against youth's partial absorption in the mechanism and impersonalism of the times. No formula—that obsession of the mechanist mind!—can be devised to assure success in dealing with youth. Only live insight and understanding will do.

Tension - Systems

Even so cursory a survey reveals that there are a number of broad tension-systems in the heart of the adolescent boy or girl. No simple program meets these shifting patterns of interest and motivation. The live response of personality-to-personality and the understanding of each person and his changing circumstances are all important.

Adolescents cannot be expected to understand what is happening, for, to them, all is new and bewildering. The resultant general tendency of forces in each one influences the development of each character.

It is obvious what will happen if youth does not meet with someone who understands him. If, when seeking help sincerely and candidly, he runs up against the Mechanism, Materialism, and Impersonalism in any of their many guises, even in the form of "religious" regimentation, he is quite understandably bewildered, sometimes crushed. It may be just the brusqueness of one who is too busy, too obtuse to see that here is a youngster who wants and needs help. Or it may be that he runs up against an adult in whom the machinelike impersonalism of the age operates as a set of fixed abstract notions of how things "ought to be." The shock of unfeeling rebuff is the same. If, then, youth cannot get to an adult who cares to listen intelligently and without preconceived ideas, he turns to his companions. These general reflections, re-echoing the oft-expressed concern of the late Holy Father, are understood by those still sensitive enough to hear the inner cries of the human spirit.

The needs of the adolescent heart are not abnormal. They are the normal needs resulting from the uncertainty of a normal transitional state. What is abnormal is rather the attitude of some adults who are disturbed by the unexpectedness of the demands made upon them

and who, because they feel helpless, fail to provide the required help.

Seldom does a warning voice turn history from its blundering course. All too often, as Newman says: "Flagrant evils cure themselves by being flagrant." Wrong attitudes, unrecognized as such, tend to work themselves out to their dire conclusions, to their own practical

reductio ad absurdum. That is, they refute themselves by their own ultimate self-destruction. Painful and melancholy thought! But if men continue to be what they usually are, little better can be expected—except insofar as there are a few enlightened enough to see what is happening and courageous enough to meet the needs of the adolescent heart.

Psychiatric Concepts of Emotional Maturity

Alfred R. Joyce

MANY attempts have been made to define emotional maturity but a complete description remains very elusive. Perhaps one reason is that the definition, if comprehensive, must of necessity be theoretical, since no one is emotionally mature in all facets of his personality. To

a certain extent defenses established in early childhood remain unmodified by subsequent changes; to a certain extent behavior remains overly-determined by parental attitudes valid in childhood but invalid in adult life. To a certain extent everyone deals with reality as if it were an echo of childhood rather than a new experience.

In the attempt to describe maturity, the following criteria suggesting questions may be posited:

1. How successfully have the emotional responses of the different phases of childhood development been resolved?
2. What direction is given to the instinctual drives?
3. How successful is the capacity to integrate instinctual drives, reality, and the demands of the conscience?

If a person is to grow towards well-balanced maturity, he will find it helpful to have had secure developmental childhood

Alfred R. Joyce, M.D., psychiatrist in private practice in the City of New York, is also: Medical Director, Mental Hygiene and Child Guidance Clinic, New York Foundling Hospital; Associate Professor of Psychiatry, Fordham University School of Social Service; Consultant in Psychiatry, St. Francis College and St. Peter's College; Supervising Psychiatrist, Post Graduate Center for Psychotherapy; Training Analyst Consultant, Children's Village, Dobbs Ferry, New York; and Professional Lecturer, St. John's University Department of Psychology, Jamaica, New York.

foundations. He should not have to divert his energies into fighting childhood conflicts and nursing old hurts. Maturity can be built only on a sound solid foundation. Without basic trust in himself and the environment, he cannot establish autonomy and the trust in himself that enables him to separate his identity from that of his parents and to stand on his own as an individual person.

The starting point of maturity is reached when the person is free to move about within the limits set by the legitimate demands of society. He no longer has to question repeatedly his identity, wishes, and aspirations. He no longer has to strive for freedom but he counts on freedom and uses it responsibly.

Many persons do survive and recover from early childhood injuries sometimes with help, and sometimes on their own. They somehow get beyond their childhood conflicts. Adversity, although hardly to be recommended, does sometimes have a strengthening effect. Growing out of childhood does not mean abolishing one's past. Having a solid foundation in childhood means that one can carry into adulthood those childhood qualities of freshness, enthusiasm, and emotional involvement that stand a person in good stead throughout life. When a person can live with his past without being hindered by it, he is adaptable and capable of change.

What kinds of changes are and are not possible in adulthood? At birth, the infant has before him many different de-

velopmental paths. Constitutionally, he is committed to a particular line by heredity but with many possible avenues of development. If he was born with blue eyes, he can never go back and start off with brown eyes. In a similar sense, as the effects and additions of each stage of childhood development are consolidated during childhood, certain doors are closed behind him and new doors are opened up ahead. The only way the adult can go back is by a pathological regression or a sick retreat from the world.

By the time the person has reached adulthood, individual choices are limited by where he has been and by what he intrinsically is capable of becoming. As the person matures, he has a greater say in what further lines of development he chooses to follow. The person's early development depends upon birth, environment, parents, and circumstances. As he moves towards maturity, he develops self-control, self-direction, self-assertion, self-determination, and a greater appreciation of his capacity of free-will. The mature person is able to accept or reject the choices offered to him and is able to invent new ways of development independent of his parents and the environment. He becomes, within certain obvious limits, the master of his own destiny.

Wisdom

Another aspect of maturity is the development of wisdom. The mature person is not only knowledgeable but he is also able

to apply this knowledge practically. He learns to discriminate between what is worth knowing and the irrelevant. He learns to apply things at the level of generality and thus decreases in specificity. Children think in concrete, specific terms whereas mature adults think in abstract general terms and see the broad aspects of things. To the mature adult things are not white or black as they generally are in childhood. Maturity means the ability to see things in different shades of gray, that is, a mixture of black and white. Somewhere between the two extremes lies normality.

The mature individual is aware of gaps in his knowledge and is better able to see his own ignorance and learn what he needs to learn. His experience gives him new insight, understanding, and tolerance. Out of his total experience, he builds up a broad perspective. His emotions are established and his ego remains strong but is controlled and integrated. His enthusiasms are focused and less volatile. He can plan and act in long range terms. As he loses his infantile, childhood, and adolescent elasticity, he gains a mature flexibility. He is not bound by rigid habitual ways of thinking. He is willing to take a fresh look, to consider new evidence, and to have his principles challenged.

The mature person can change with the times. He outgrows old tastes and interests; he may even outgrow friendships and careers. He can make changes and still hold fast to such fundamental

values as esteem for human feelings and integrity.

Wisdom means assuming the role of a philosopher. The mature person can be genteel, sweet or acid, jolly or glum. The important point is that he be alive with interests. He will find expression in humor. He is able to enjoy wit and is able to give his own original twists to his observations of the human comedy.

At Home with Reality

Another important feature of the mature person is that he is at home with reality. This does not mean that all mature persons see reality in the same way. They share a common body of interpretations of reality based upon fixed principles; but they differ as to the meaning to attach to them, and what opinions to hold. The mature person has to accept the stubborn reality of things as they are without retreating from them or being overwhelmed by them. The mature person may dislike reality at times and may want to modify it, yet he acts within the limits of practical principles. The mature person has to give up the pleasure principles of childhood and face the reality principles of work before play.

The mature person does not try to transform reality by magic or wishful thinking. He respects other persons' integrity. He uses force only in self-defense. He knows the limits of his power. He is not impatient for all change to take place immediately, even though critical situations may call for emergency measures.

The more in touch with reality the person is, the more he is aware that life is full of ambiguities and questions to which there seem to be no precise and easy answers. He has to learn to tolerate such ambiguities without taking refuge in a groundless dogmatism.

At Home with One's Self

No one can look outer reality in the face unless he is prepared to look at himself. He has to be at home with himself. He has to be able to live comfortably with himself twenty-four hours a day. He should know his own weaknesses and limitations. He should be able to tolerate them and be able to laugh at them occasionally. The most important aspect of this part of maturity is the ability to know his inner needs, cravings, and impulses. He must be able to bring his feelings into conscious awareness, he must be able to master and control them, and then finally give them explicit shape. The alternative is to push feelings out of awareness and leave them to the mercy of the unconscious mind.

It is most important that a mature person have about his own feelings a knowledge which gives him an insight into the make-up of others. It should be made clear that the person headed for maturity is not immune to guilt and anxiety; but he keeps them within bounds, accepts them as part of his human nature, and even utilizes their motive power. It follows that the mature person must accept and live with his own body whether it be weak or strong,

handsome or ugly, healthy or failing.

Human Relationships

If the person's growth toward maturity is rooted in the positive emotional bonds of early infancy, human relationships will have a high priority for him. In his own life, he may be concerned either with the persons closest to him or persons en-masse, but he cannot help having a sense of affiliation with humanity at large. He feels this way in full recognition of human weakness and evil. He will not esteem all persons equally. He recognizes gradations of affiliation from proud involvement with those closest to him to less acute feelings for those at a distance. But whether his existence is centered in family life or not, he needs and seeks close human attachment. He will be able to give and receive affection freely without embarrassment or fear for his own integrity. He learns to adapt to various kinds of human relationships and roles; friend to friend, student to teacher, lover to lover, spouse to spouse, and parent to child. He will find out that close relationships cost something in emotional wear and tear. Most important, in his relationships with others, he will become better able to react to persons themselves, not to some image of them formed out of his own inner needs.

When he can truly perceive others, he will develop a respect for their integrity as well as a compassion for them. He will

not have to go looking for affection because he is at ease with himself. Because he respects himself, others respect him.

The person equipped with human sensitivities that make for maturity will usually have a powerful concern for social problems. This does not imply that he engages directly in working for a new order. There are approaches to advancing human welfare other than working in the field of social education or mental health.

Maturity and Solitude

For all his social mindedness the maturing person is not dependent on always having companionship. He requires a certain amount of solitude in which to think his own thoughts and enjoy his own company. He likes to devote time to reading, listening to music, gardening—whatever his tastes dictate. This capacity for entertaining himself, drawing on his own resources, contributes to his social life, for he thus acquires something to offer others. Such a person with his sensitivity to the feelings of others is committed to a democratic code of conduct. He is democratic in a deeply personal sense. He has a sense of humility balanced by self-esteem. He knows that there are satisfactions to be gained and things to be learned from almost everyone. He is interested in what others have to say. A mature person is not impressed by high position or repelled by a low one, nor will he disdain the high and espouse the low.

It is apparent that the person who is becoming mature does not accept values ready made. He looks for a rational, consistent, and realistic value system. The consequent liberation is an important part of mature flexibility and creativity. Highly original ideas about values are likely to bring the individual person into conflict with his society. A mature person wants to live within society, even when some of its goals conflict with his. Thus, for example, he does not feel compelled to advertise his views or refuse to pay his taxes. He learns when to conform and when not to conform, when to speak out and when to remain silent. His values must be so structured and scaled that he distinguishes between what is fundamentally a matter of principle and what is not. He has to achieve a reasonable balance between his convictions and his natural wish to lead a quiet, comfortable life.

The mature person will by definition be committed to certain basic religious, political, ethical, and intellectual principles. In their everyday affairs mature persons are probably brave and timid in about the same proportion as everyone else, but they generally have in common a streak of stubborn moral courage that appears when the chips are down. To live realistically means to live in consciousness of one's moral responsibility. However, if this becomes a morbid preoccupation, it is no better than pretending that one will never face death. Held in perspective, the ability to face cer-

tain expectation of death, of a final limit to one's period of achievement, lends a valuable urgency and importance to what one does, and helps keep one's values in focus and proportion. In general, the mature person has a healthy respect for danger without fleeing in panic from commitments.

Maturity and Happiness

The author has not been painting a design for happiness. There are built-in pain and penalties in becoming mature. The mature person knows that because certain things lie beyond his power of decision or influence, he has to tolerate them. As an active person, he prefers to make decisions whenever he can, instead of letting things happen to him. He knows he has to go on choosing between alternatives and that each alternative costs him something. He also knows that there are things that he will never be able to do and experience again.

In spite of these drawbacks, he knows that the only rewards of life come with growth. The person who has approached maturity can feel that he has loved and been loved, has done his work, has made his mark on others, and has made the most of what there was. The adult with a true capacity for maturity is one who has grown out of childhood without losing childhood's best traits. He has retained the basic emotional strengths of infancy, the stubborn autonomy of the toddler, the capacity for wonder and pleasure of the pre-school years, the capacity for affiliation

and the curiosity of the school years, and the idealism and passion of adolescence. He has incorporated these into a new pattern of development dominated by adult stability, wisdom, knowledge, sensitivity to others, responsibility, and strength.

Summary

The following is a simple list of feelings and actions that express emotional maturity:

1. *An ability to give and accept love and affection.* a. Ability to please one's self as well as others. b. Realistic appreciation of one's self. c. Freedom to accept enjoyment and pleasure. d. Ability to accept compliments and praise without feeling uncomfortable. e. Ability to take orders without feeling pushed around. f. Ability to express one's self appropriately in words as well as in actions without feeling guilty. g. Ability to give orders without fear of being disliked. h. Ability to risk the chance of failure. i. Confidence in one's ability to create one's own chances and accept them when they are present.

2. *Independence and adult behavior:* a. Ability to share one's loved ones and one's material possessions without feeling threatened. b. Realistic appraisal of one's self, one's life situation, and a belief in one's self. c. Realistic evaluation of family shortcomings, while still accepting them. d. Knowledge of one's capabilities without need of convincing others. e. Realistic self-esteem. f. Even disposition, calmness, with ability to express anger when necessary and to

fight for one's just rights. g. Freedom from a need to dominate others. h. Acceptance of responsibility and a desire to grow up. i. Self-reliance and a feeling of being independent. j. Active participation in life. k. A feeling of being accepted, of belonging. l. Ability to realize and accept the fact that not every person will like him. m. Realistic appreciation of one's individuality. n. Ability to make decisions without undue delay. o. Accepting differences in one's self and in others as being normal.

3. *Adult feelings:* a. Realistic awareness of emotional and physical health requirements. b. Ability to wait one's turn. c. Balance of work with play, enjoying the present and planning for the future. d. Ability to develop and enjoy new interests. e. Search for ethical and spiritual values. f. Ability to work in harmony with others.

4. *Constructiveness:* a. Moderation in saving and spending. b. Enjoyment of material things. c. Ability to show love towards others. d. Ability to accept criticism without feeling crushed. e. A willingness to accept the fact that "nothing is perfect."

5. *Acceptance of parents as persons:* a. Realistic love and devotion for both parents. b. Normal sex life—acceptance of one's sex as well as of the opposite sex.

6. *Ability to establish close emotional ties with others and still remain independent.*

A mature person believes in himself, in those that love him,

and in those whom he loves. He has a capacity to deal with those who hate him and whom he tends to hate in turn. He approaches a disturbing situation with confidence that he can either modify it or adjust to it, knowing that he will not lose his own identity in the latter event because his own identity is so strongly established within himself. He is not anxious in a reality situation in which he is insecure. It is a challenge to him. He is not imprisoned and safe, but free and safe, or able to tolerate the lack of safety.

* * *

Employment Exchange

Joseph Potter

Fordham University,
New York 58, N.Y.

1. Guidance Counselor, Female, Hyde Park, N. Y.—\$8200
2. Instructor, Psychology, Male, Worcester, Mass.—\$4667
3. Guidance Officer, Male, New York, N. Y.—Open
4. Placement Officer, Male, New York, N. Y.—Open
5. Student Counselor, Male, New York, N. Y.—Open
6. Professor, Ed. Psychology, Male, Grand Forks, N.D.—\$6000
7. Asst. Professor, Clinical and Counseling Training, Male, Grand Forks, N.D.—\$6500
8. Guidance Counselor, Litchfield, Conn.—\$7000

* * *

Interested people applying for these positions are requested to forward resumes to the Exchange. These, in turn, will be sent directly to employers.

Tips and Techniques



Sister Mary Estelle, S.S.N.D.
Mount Mary College
Milwaukee, Wisconsin

ADMISSIONS COUNSELING INSTITUTE

Summary Statements

Because college enrollment will double by 1970, greater cooperation between high school and college teachers in the planning of courses which will better prepare pupils for college is imperative. It is estimated that half of the high school graduates who now enter college fail to earn degrees. While emphasis should be placed on reading, mathematics, and writing, the modern multi-million dollar high schools with their stress on gymnasiums, playing fields, shops, and kitchens, and on such required courses as cooking, band, and driver training often miss the mark.

Academically weak students should not go to college. It is better that a young person face "the disgrace of non-admittance" at the outset than to suffer failure later in college.

Why Go to College?

A desire to learn, not prestige, is the chief reason for going to college. Counselors should try to develop in high school pupils a desire to go to college for proper and noble reasons—to learn analytical thought and correct expression, and to acquire greater tolerance and hu-

man understanding. The more common motives today are: economic (because a college degree may help one earn more money), social (college aids status-seekers), or practical (technical training is required to make a living in a given field). Because of higher standards and better guidance, there are better days ahead for college-goers. High school counseling should present such alternatives to college as the two-year college and vocational schools to those who cannot qualify for four-year colleges.

What High Schools Expect

High schools expect admissions officers to secure the right quality and quantity of students for their college. Consequently, more information is needed about enrollment, admission requirements, achievement standards, and scholarships available. College catalogues should be made easier to understand if high school students are to read them with profit. Colleges should, further, keep the high school counselors informed and up-to-date on changes in policy. Colleges may wish access to high school records, and in turn, the high schools appreciate information concerning the progress of their former students. To cut down multiple applications, which some high schools have already limited to three or four, colleges should advance their date of acceptance.

What Colleges Expect

The most urgent need is for better pre-college counseling services. School counselors

should stress the true purpose of the college, not only the personal, social, and economic gains expected. Encouragement of the academically strong is urged. The talented collegiate should be both emotionally stable and in good physical health. High school personnel should seek assistance for worthy candidates.

Communication between the colleges and secondary schools can be improved by teaching secondary school students the definitions of terms in common use: college, university, semester hour, credit point, grade point average, and requirements for a degree.

College Admissions Counselors and High School Guidance

There is no one solution to the problem of admissions counseling. Better selection of high school candidates however, is necessary to avoid ultimate failure in college. Figures show that approximately half of those admitted to college actually finish a degree course. More and better college days and college nights would stimulate the qualified applicants. If the nature of the area warrants, one big College Day or College Night could eliminate some of the strain placed on college counselors. College days and college nights for high school freshmen are being more and more accepted as desirable beginnings. Parents and students should visit the campuses of their choice before the student's senior year of high school. Students and their parents can profitably confer with admissions personnel. Such interviews give rise to real

fellowship and mutual devotion to helping young men or women towards college.

Since the primary function of the college admissions counselor is to assist the high school in the guidance of the college-bound youth, it is imperative that admissions counselors have more opportunity for conferring with high school representatives.

Why Failure?

Most failures in college are traceable to poor selection, wrong motivation, poor study habits, or personal and social problems. Many early drop-outs result from ignorance of the demands that colleges make upon the average student. Approximately fifty percent of those who begin college do not succeed. Motivation is complex, but at least one of the following intrinsic desires must be present for some success: to master the subject, to be creative in development, to better society, to do research, to study for study's sake. Transition from dependence on teachers to self-dependence in study proves hazardous for many. Motivation is not constant: it varies from student-to-student and within each student; but it can be developed. Furthermore, motivation has to be re-kindled in each course each day.

Three questions to be asked concerning failure are:

- 1—Are high schools preparing students for college?
- 2—Are college standards realistic?
- 3—Is high school and college guidance functioning efficiently?

Psychological Barriers

Psychological barriers are sometimes many, sometimes unsuspected. Better practices by high school and college counselors often remove obvious psychological barriers. Once students are admitted to college, close attention to the personality factors hindering achievement is demanded from counselors and deans to cut down the quota of failures. More testing in areas not limited to ability, and this not so much as admission criteria as for counseling and advising after admission, is apparently necessary. Follow up of those candidates for whom success is predicted by early testing is constantly required. Persistent attention must be given to those admitted on probation.

Summary

It is apparent that the United States needs all the education it can get. In the interest of youth, college and high school teachers should spend more and more time in each other's company. The emphasis should be not on how many years the youth has studied but on how well he studies and achieves. Standards, seemingly, are to be raised throughout the entire educational system. Counseling, as a consequence, will substantially improve.

Nick John Topetzes, Ph.D.
Marquette University,
Institute Coordinator.

Spring, 1960



Daniel C. Sullivan, St. John's University

SCHOOLS AND THE MEANS OF EDUCATION

by

Willis D. Nutting, Fides Publishers,
Notre Dame, Indiana, 1959, 126 pp.
\$2.95

A thought-provoking book for both teachers and parents, *Schools and the Means of Education* seeks to place the schools back in the proper perspective within a democratic society. Dr. Nutting seems to imply that schools are neglecting the aim of intellectual development in their efforts to be "all things to all men." In doing so the school abandons a role for which it is admirably equipped to compete with other educational agencies such as the home, neighborhood, industry, and recreational facilities. It is the author's contention that the school is rightly an artificial society and cannot possibly give the student all he needs for "life adjustment."

Dr. Nutting, an Oxford University graduate who is now an associate professor at Notre Dame University, indirectly offers the school counselor some food for meditation. Like the school itself, the guidance program should not be expected to assume the guidance functions of the parents, clergy, and physicians. Where it is forced to

do so, it is at best a weak substitute. However, in pointing out the valuable counsel that a wise adult guide can offer a bewildered adolescent who seeks information on occasion from someone who is not associated with the home, the author unwittingly underscores the role of the school guidance counselor who takes a client-centered, accepting approach.

While the author has featured the broad educational roles of a number of agencies other than the school, it is unfortunate that he has failed to develop the role of the parish.

Brother Philip Harris, O.S.F.
St. Francis College, Brooklyn

EXPERIMENTAL PSYCHOLOGY

by

Paul Siwek, Joseph F. Wagner,
New York, 1959, 521 pp.

This book was designed for university students and interested laymen who desire a broad introduction to the field of psychology. The author adequately demonstrates his scholarship for both the historical background of psychology and scholastic philosophy, and his acquaintance with current psychological theory and research findings. Chapters or sections of the book deal with problems of will, passions, and character, and these topics are carefully correlated with and complement the teachings of Catholic philosophy.

Major sections of this work deal with areas of interest to contemporary psychology. The presentation is unfortunately uneven in that certain chapters

provide depth of content while some topics receive only superficial treatment. The chapter dealing with sensation is particularly well done and the research findings and theory are critically presented.

A basic objection to this book as an introduction to the field of experimental psychology is that the reader is given no orientation to modern experimental design and its contribution to psychological investigation. The chapter entitled, "Psychological Methods", places major emphasis on the role of introspection as a methodology for the investigation of psychological phenomena. The need for designing experiments with adequate controls and the consequent testing of statistical hypotheses is not considered. The naive reader could hardly appreciate that guideposts do exist for evaluating empirical data based on experimental studies.

A second criticism of the book is that while it is refreshing to find a chapter giving serious consideration to Para Psychology, it is doubted that an introductory text in experimental psychology should devote whole chapters to hypnosis, dream analysis, and psychoanalysis. The book might have been strengthened had more space been devoted to contemporary learning theory and its implications.

Despite these objections, the book makes a contribution to the uninitiated reader by providing a wide base of information relative to the areas of psychology.

Robert Adrian
St. John's University, N.Y.

GUIDANCE NEWS and NOTES

Brother Raymond, C.F.X., Xaverian H.S., Brooklyn, N.Y.

Guidance Council Activities

The Western New York Guidance Council, in order to stabilize itself, has retained its present slate of officers. Its Scholarship Committee has undertaken the ambitious project of listing scholarships, College Board requirements, and other pertinent admission procedures of each college. Catholic counselors employed by secular institutions have been invited to join the Council.

On February 12, St. Francis College, Brooklyn, presented its third teacher-guidance clinic in conjunction with the Catholic Guidance Councils of Brooklyn and Rockville Centre. The theme was "Articulation on All Levels of Catholic Education." *Brother Philip, O.S.F.*, was the chairman.

The Paterson Guidance Council held its February meeting in conjunction with the Teachers of the Paterson Diocese. *Sister Mary Aloise, O.P.*, discussed "Current Guidance Problems in the Schools of the Diocese"; *Sister Cecil, S.C.*, reported on a "Reading Survey of the Diocese"; *Sister Grace Rosaire, O.P.*, conducted a "Demonstration of Developmental Reading"; and *Sister Irene Margaret, S.C.*, President of the Council, presented the "Results of a Survey of the New Report Card". The recommendations resulting from this survey were sent to the Superintendent of Schools.

The Rockville Centre Council at its March meeting discussed "College Admissions" with *Brother Brendan Joseph, F.S.C.*, Director of Admissions at Manhattan College, and *Sister Joan Cecilia, O.P.*, Director of Admissions at Molloy College. Present and future possibilities were considered. "Articulation" not only with Catholic grade schools but also with public grade and high schools was the topic of the May meeting. Catholic parents whose children attend public schools were encouraged to become active members of the PTA and to voice their opinions when school policies are being considered.

On April 2, Loyola College, Baltimore, was host to the Annual Spring Conference of the Maryland Personnel and Guidance Association. "The Team Approach to Pupil Personnel Services" was the theme. Many members of the Baltimore Council attended.

The Brooklyn Council participated in the Diocesan Guidance Roundtable on April 29. *Father William J. McMahon*, Director of Guidance, Cardinal Hayes High School, New York, outlined current Catholic practices in "Group Guidance of the Gifted"; *Dr. Irene Impellizzeri*, City of New York Research Coordinator for the Talent Preservation Project, described the public school practices. The business meeting was held after the general meeting. A unique feature of the Brooklyn Council is that it holds separate divisional meetings—one for the counselors of girls, the other for the counselors of boys. Three general meetings a year coordinate the activities of the entire Council. Two members from each division are elected to office.

On April 27, Catholic High Schools of the Peninsula personnel interested in forming a guidance council were invited to Santa Clara University, California. *Mr. Carl Fisher* reviewed the highlights of the APGA Convention and discussed trends and developments in guidance. *Father Francis A. Quinn* and other members of the Department of Education offered to help the high schools establish a guidance council.

The Catholic schools of Cincinnati, Ohio, in order to unify their guidance efforts, held an organizational meeting in January. ALL the schools were represented. The Superintendent of Schools cooperated wholeheartedly in the development of the Council. Occupational literature and professional source books for counselors were discussed at this meeting. *Father Stanley Bir, O.F.M.*, Roger Bacon High School, was elected chairman.

On April 20, Fordham University sponsored a one-day conference on the "Professional Responsibilities of the College Counselor." The morning session was devoted to "Professional Responsibilities of the Counselor to the Client"; the afternoon session considered the "Mutual Responsibilities of Counselor and Administrator."

SETON HALL UNIVERSITY

South Orange, N. J.

Personnel and Guidance

Summer Session:

Eight Courses

July 5 - August 12

Fall Session:

September 14th

Guidance & Counseling Workshop

June 24 to July 22

Esther M. Dimchevsky, director
on the mountain-view campus of

LORETTO HEIGHTS COLLEGE

Loretto (Denver), Colorado

Guidance Projects

Dr. Thomas N. McCarthy of La Salle College, Philadelphia, has been commissioned by Science Research Associates to develop two new scoring keys—Teaching Brothers, Teaching Sisters—for the *Kuder Occupational Record, Form D*. The keys will be helpful in identifying students with interests similar to those of Teaching Religious. Religious communities in the mid-west, far west, and southwest are needed for an adequate sampling.

Brother Philip, O.S.F., of St. Francis College, Brooklyn, helped to develop the career kit for Catholic Vocation and Career Week. Much of the material was taken from the St. Francis College Career File.

Nazareth College, Louisville, Kentucky, has opened a new Guidance Center. Its services are available not only to the college but also to the city and diocese. Many referrals are being received from Catholic Charities, juvenile courts, and from parochial and public schools. *Sister Agnes Lucile* is the Director.

Father George Moreau, O.M.I., President of Western New York Guidance Council, has undertaken a research of the programs for the gifted in Catholic boys' high schools. A questionnaire has been sent to the Catholic schools in New York State. Father thinks that the results will influence future programs for the gifted. A summary of the study will be available from *Father George Moreau, O.M.I.*, Bishop Fallon High School, Buffalo, New York.

Brother John M. Egan, F.S.C.H., Director of Student Personnel Services, Iona College, New Rochelle, New York, demonstrated counseling techniques over closed circuit TV at St. Francis College, Brooklyn. About 200 Catholic counselors witnessed the demonstration on six TV screens set up in the assembly hall. Use of closed circuit TV made for a more natural and effective counseling demonstration.

Both the New York and Brooklyn Guidance Councils organized charter-bus trips to the Guidance Convention in Philadelphia.

Brother Gerald Edward, C.F.X., who has experimented with an unusual orientation program for eight graders from one elementary school (See Autumn 1959 *Catholic Counselor*) has now extended the program to all grade schools feeding Good Counsel High School, Wheaton, Maryland.

St. John's University, Brooklyn, has inaugurated a series of conferences for the parents of their students. At these meetings parents learn about the nature and scope of the testing program and how test results can be of help in educational and vocational

counseling. *Dr. John C. McDermott*, Director of Testing and Guidance, says that "Many misconceptions concerning tests and their valid outcomes have been cleared up. Closer cooperation between family and school has thus been fostered."

Guidance Personnel in the News

Brother John M. Egan, F.S.C.H., Iona College, New Rochelle, New York, was recently elected to the Editorial Board of the *National Vocational Guidance Quarterly*.

Brother Eric, S.C., of the Brooklyn Guidance Council was recently appointed Provincial of the new province of the Sacred Heart Brothers.

Sister Agnes Lucile, Nazareth College, Louisville, Kentucky, is a member of the Board of Examiners of Psychologists for the State of Kentucky.

Dr. William P. Angers, Staff Psychologist, Office of Psychological Services, Fordham University, has recently published two timely articles: "Parental Counseling in Psychological Services" (*Journal of Social Therapy*) and "Should You Be a Psychologist?" (*Youth Magazine*).

Sister Mary Estelle, S.S.N.D., Mount Mary College, Milwaukee, has been reappointed to the Executive Council of the Wisconsin Personnel and Guidance Association.

Do you know that . . . ?

There is an American Catholic Psychological Association? For further information contact the Executive Secretary, *Rev. William Bier, S.J.*, Fordham University, New York 58, New York.

CHANGES IN RATES

The Catholic Counselor

In order to further the work of The Catholic Counselor, the Editorial Board and Staff at their meeting in Philadelphia agreed that it was essential to raise the subscription rates as follows:

2 years	— \$3.00
3 years	— \$4.00
4 years	— \$5.00

Index

Volume 4 (1959-1960) Numbers: 1-Autumn 2-Winter 3-Spring

ARTICLES

AUTHOR	TITLE	No.	Page
Alois, Brother, C.F.X.	A High School Guidance Bulletin	1	8
Angers, William P.	A Fertile Field for Catholic Publishing	2	62
Austin, Brother E., F.S.C.	An Experiment in Group Guidance	1	10
Bernian, Brother Daniel, F.S.C.	No Short-cut to Excellence	3	85
Centi, Paul	Motivation and Scholastic Success	1	23
Donovan, Rev. Charles F., S.J.	Christian Humanism and Catholic Guidance	3	87
Hug, Rev. Pacific, O.F.M.	Youth and the Mechanistic Culture	3	117
Joseph, Michael	A Kuder-D Key for Young Male Religious	1	17
Joyce, Alfred R.	Psychiatric Concepts of Emotional Maturity	3	120
Kevin, Sister Mary, I.H.M.	Guidance through the Curriculum	2	54
McCarthy, Thomas N.	Psychological Assessment and the Religious Vocation	2	44
	Understanding Student Behavior	3	110
Mitchell, Catherine C.	Guidance in the Elementary School	2	59
Nordberg, Robert B.	Factors in Response-Choices of Students of Guidance	2	65
Philip, Brother, O.S.F.	Assisting Parents in Their Guidance Functions	2	49
Riley, John E.	Guidance and a University Testing Service	1	13
Schneiders, Alexander A.	Mental Hygiene in the Classroom	3	96
Wieland, Ed	Educational Benefits for the Children of Deceased Veterans	1	35

FEATURES

CATHOLIC COUNSELOR'S BOOK SHELF

Book Reviews Edited by Daniel C. Sullivan—Reviewer's name in parentheses

Baer, Max F.; Roeber, Edward C. (John J. Prior)	Occupational Information	1	30
Brady, Rev. Dominic, O.P. (Brother Philip, O.S.F.)	An Analytical Study of Counseling Theory and Practice	2	76
Connell, Very Rev. Francis J., C.S.S.R. (Luke, Br. C., F.S.C.)	Father Connell Answers Moral Questions	2	75
Gran, John M. (James, Brother A., F.S.C.)	How To Understand and Teach Teen-agers	1	32
Grunland, Norman E. (Murray, Rev. John B., C.M.)	Sociometry in the Classroom	1	30

Spring, 1960

135

Hagmaier, George, C.S.P.;	Counselling the Catholic	2	70
Gleason, Robert, S.J. (Rev. William J. McMahon, Brother Isidore, O.S.F., Brother John M. Egan, F.S.C.H.)			
McMahon-Harris-Cribbin (Rev. George H. Moreau, O.M.I.)	It's Your Personality	2	73
Nutting, Willis D. (Brother Philip, O.S.F.)	Schools and the Means of Education	3	129
Shea, Daniel J. (Brother Philip, O.S.F.)	A Handbook on Mental Illness for the Catholic Layman	1	31
Siwek, Paul (Robert Adrian)	Experimental Psychology	3	130

EDITORIALS

T. C. C. — N. C. C. G. C.	The Case for Guidance in Catholic Schools	1	1
Joseph, Brother Lawrence, F.M.S.	Proceedings of the Editorial Meeting	1	6
Philip, Brother, O.S.F.	Prudence in Guidance Efforts	2	42
Stafford, Rev. John W., C.S.V.	What Is a Catholic Counselor?	2	41

MISCELLANEOUS

Cristantiello, Philip	Guidance News and Notes	1	27
Klieser, M. Therese	Cartoons	1, 2, 3, 40, 73, 108	
Potter, Joseph	Employment Exchange	1, 2, 3, 12, 84, 126	
Raymond, Brother, C.F.X.	Guidance News and Notes	2, 3,	81, 131
	1960 Summer Guidance Institutes	3	109

PROFILES OF CATHOLICS IN GUIDANCE

Biographies of Outstanding Catholic Guidance Workers Edited by:

Murphy, Vincent M.	Edward V. Daubner	1	34
	Sister Mary Estelle, S.S.N.D.	3	116
	Rev. William J. McMahon	2	52

TIPS AND TECHNIQUES

Helpful Guidance Hints Edited by:

Estelle, Sister Mary, S.S.N.D.	Administration of Guidance in a Nursing School	2	79
	Admissions Counseling Institute Report	3	127
	Going Steady	2	79
	Orientation Program	1	37
	Parent-Student-Counselor Meetings	1	37
	Role of Upper Classmen in Freshman Week	2	78
	School Visitation	1	38

4
6
2

9

7

9

7

7

8

8

7



